

# THE CHINESE RECORDER

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## EDITORIAL

### "TELLING THE WHOLE TRUTH"

"Mission activity is forever falling into the trap of over-reporting its new enterprises at their start." Thus does a correspondent at the home base draw our attention to the biased optimism which marks many missionary reports to their home constituency. For a long time Chinese have openly criticized missionaries for their over-detraction of conditions in China and the character and efforts of the Chinese. This is the fruit of an over-zealous pessimism. In the one case there is a too free use of whitewash; in the other blackwash is used without stint. We recall that not long since many missionaries enthusiastically whitewashed the Nationalist Movement only to daub it plentifully with blackwash when it developed inevitable growing pains. A missionary in the interior has recently delivered himself piquantly on this problem of the proper use of either whitewash or blackwash. "Like other propagandists," he says, "you spill over too often. Once you get a promising convert you proclaim it from the housetops and if a new church, or a new school, or a new hospital is established the home constituency must be made to believe that your work is meeting with wonderful success. But when an evangelist absconds with church funds, or you find out that an enthusiastic church member is simply using the shelter of the church to promote a political scheme which would benefit his own pocketbook, the soft pedal comes into action and the friends at home wonder how you

manage to achieve such success. If you presented the whole truth to the ones from whom you are getting your support their enthusiasm would subside and your work would suffer. Not only is this true of missionaries but it applies to board secretaries as well. If they were not experts at magnifying the hopeful reports and suppressing the discouraging ones they would not hold their job. Are they not forever calling for material which will grip the pocket strings of those who carry the cash? Who ever heard of a board secretary telling a church gathering of the failures on the foreign field?"

This is strong medicine! It must needs, however, be taken diluted! We have ourselves seen many letters and reports from missionaries which give both the bad and the good sides of conditions in China though how far they get to western supporters of Christian work in general we do not know. A proportion of missionaries returning home, however, shrinks from deputation work because they do not know what to talk about which probably means that they do not know how boards and their secretaries wish the two contrasting washes mixed. There is here evidently a conflict between strategy and frank reporting of actual situations. The problem calls for careful attention. How shall we meet it? What is your idea?

### THE DEARTH OF MINISTERS

There is an urgent need of particular attention to and study of the securing and preparation of ministers for the Chinese Church. Whatever the methods used in the past to train ministers and however varied or unsatisfactory the conditions of the ministry as heretofore developed, many able and spiritual-minded leaders have been won for Christian leadership. But the friction of new conditions is retarding the momentum of the past. The gap between the needs of the church and the available supply is widening. China's new challenges to the Church bring this situation into sharp relief. So far as the Christian ministry is concerned we are facing what is almost an educational vacuum. Not only is the desire to enter the ministry weak but even those who start out to prepare therefor end in other vocations more often than not. Furthermore little concentrated attention is being given to this serious situation. It is all the more significant in view of the fact that during the last decade or so various schemes to remedy it have been tried with apparently only indifferent results. For this situation one article in this issue (Page 275-6) gives two reasons. First, the low economic level on which ministers are, in the main, expected to subsist. Second, the low spiritual vitality of the church. "A stream cannot rise above its source." The fact is, however, that many young men are entering other vocations which do not always mean a high economic level of livelihood. Of course the situation can be to some extent



explained by the prevalent chaotic conditions in China. But these chaotic conditions affect every other vocation also! Why do they work so much more adversely in the case of the Christian ministry? Why is it that after a century of missionary example, training and effort the urge to the Chinese ministry is so weak? Has the Chinese Church grown so used to the missionaries being or guiding the ministry that its members do not yet realize, generally speaking, that it is their task? Of course the wide-spread uncertainty about the central elements of the Christian Message acts as one inhibiting factor: uncertainty as to the relation of the church to China's cultural and social problems acts as another. Yet neither inhibition fully explains the growing dearth of Chinese ministers. We cannot do more than raise this question. It urgently needs careful diagnosis. For it is a symptom of a spiritual weakness. It appears that the whole problem of the ministry in China must be stated in terms different from those the missionaries have sought to establish. At present the general attitude seems to be one of *laissez faire*. But that attitude never solved anything! The Christian ministry in China seems to lack a controlling purpose and dynamic! Whose fault is it? How can we find and plant one? What do you think?

### CULTURAL BAGGAGE.

China's greatest need is the religious life as centered in and exemplified by Jesus Christ. To meet this need is the aim and function of the missionary enterprise. A correspondent\* has recently reminded us that western churches have not set up and supported this missionary enterprise with a view to the transfer of "culture." We agree. But this does not mean that western missionaries in China have no relation to China's cultural as well as religious needs and problems. Like tourists the missionaries trail cultural baggage with them wherever they go. Tourists might travel without baggage; missionaries, on the contrary, never get free from certain strong western cultural predilections. They have resided all over China. The majority of them have lived on a different economic and cultural level from the Chinese they come to serve. The schools they have set up have directly helped to transfer western cultural ideas and standards to China. Until quite recently the schools maintained by any particular western group have tended strongly to follow the cultural and educational trends of that group. In this way European, British and American and other cultures have been transferred directly to China. With rare exceptions the churches established in China have been western in forms and standards. For over one hundred years about 1,500,000 Bibles have been distributed annually in China (page 332). Western Christians are rather fond of claiming

\*CHINESE RECORDER, April, 1928, page 258.

that this religious book has been a prominent factor in breaking down China's old thought-patterns and stimulating a desire for a new kind of liberty, religious and social. Which means, of course, that the Christian Book has had a cultural as well as a religious influence! Thus though primarily a religious movement Christianity has brought with it many cultural influences. The experience of no small proportion of Christian Chinese is a mixture of Chinese and western culture. Western Christians in China have a cultural as well as a religious influence. Some of their critics have even charged them with "cultural exploitation." What does this mean? There is general agreement that China's old cultural or social life is *beginning* to change. To some extent there is going on a fusion of indigenous and extra-China cultures or social ideals and standards. There is disagreement as to the extent and depth of both of these: Widespread social or cultural disturbance is one result. The economic standards, practise and strength of missionaries and missions has helped create dissatisfaction with China's old economic standards and practises. Socialistic leanings have often appeared in China's past. But it appears that now for the first time in China's history an attempt—still inadequate!—is being made to change her social and cultural structure. In both the causing of cultural disturbances and the moves towards the reconstruction of the social life of China western Christian influence has been a factor; some Christians like to claim that it is the chief among many. Inasmuch as Christianity has helped disturb and start a movement for the reconstruction of China's cultural life it must also take a part in forwarding the reconstruction? A live religious influence is bound to be a cultural influence as well. Western Christians cannot admit, therefore, that they have been cultural upsetters and at the same time eschew responsibility as cultural rebuilders. Their *main task* must always be to promote loyalty to and faith in Jesus Christ. But they must also take a part in the reconstruction of the cultural and social life for which the "revolutionary" teachings of Christ inevitably call. Western Christians in China must share their cultural values in the light of their religious purpose. The two must continue to move together.

### THE MASTER KEY TO CHRISTIAN UNITY

If the door to Christian Unity is to be opened a master key must be found: for it is fastened by no ordinary lock! The Missionary Conference of 1907 forged two keys. One was *denominational integration*. In the twenty years which have since elapsed four major denominations have become integrated in varying degrees. But only one, the Presbyterian, has by means of this key actually entered the door to Unity as an articulate whole: the others have just fumbled with it. The second key was *interdenominational federation*. This key seems to

have been lost. Other keys proposed from time to time are "reunion," "union," "federation" and "cooperative effort." Reunion involves problems of creeds and polity on which a sufficient degree of agreement is impossible. The Church of Christ in China exemplifies the possibilities of union in a remarkable way. But such union seems, to some groups at least, to involve loss of valued historical heritages. Federation and cooperative effort sound promising. But neither route has so far led to the formation of a national group in China which can discuss the question of ecclesiastical and theological unity. All these keys turn in the lock; but they seem to be too small to open it! Two other keys are being forged in China. One is that of *national organization* within China: the other is *international connectionalism* within denominational groups working both in China and abroad. Neither key fits the lock! Nationwide organization of Christians in China faces the danger of a weakening of those international relationships indispensable to a real and dynamic Christian Unity. International denominational connectionalism faces the danger of such an increase in denominational self-centeredness as to greatly add to the difficulties of achieving interdenominational unity. Is there, then, a key that will work the lock? Must we enter the door of Christian Unity and *then discover* what is inside? Or must we furnish the house before we have unlocked the door? Must we achieve unity by way of the sacraments and church order? Or must we achieve some form of unity and then put these in their proper place? Fellowship does not exist for the sake of church orders and sacraments! When sacraments and polity become bounds to fellowship they are out of place! Fellowship must come first! Christ meant the "Supper" to be a sign of unity not a point of separation! We need, then, a super-sacramental and super-church-order fellowship! Christian Unity halts also because we do not know what to believe together. What then? We must find the unity of a common *search* for the truth behind the disagreements. These two, then, super-sacramental fellowship and a search for truth, both dominated by a common loyalty to Christ, make up the master key to Christian Unity. Such a key can only be forged in the heat of a common devotion! A divided devotion is one of the weaknesses of modern Christianity. When this door to unity is opened we shall enter into a new experience: we shall make a new discovery of Christ. In the glow of that new discovery we can give sacraments and polity their *proper* place. For it will mean the breaking down of the "middle wall" of denominational exclusiveness. That must go ere we can rediscover Christ together!

### REGAINING CHRISTIAN LEADERSHIP

That the Christian Movement in China has lost prestige in recent years is generally admitted. In some places this lost prestige is being

regained. A decade or so ago Christian institutions, particularly schools, were the models of what China needed. Christians were then in advance of indigenous forces in meeting China's modern demands. Even in this time of chaos Christian schools find it easier, in many cases, to regain stability than indigenous ones. Nevertheless Christian schools do not hold the position of leadership they enjoyed before. Not long ago the Christian Movement was a challenge to much in China's social and religious life. Now Christians everywhere face social, scientific and, to a lesser extent, religious challenges which are rooted in certain widespread cultural and social movements for which the Church is, at least, only partly responsible and which are centered outside its own life and attitudes. The Christian Church is on the defensive! At the present moment also while small groups of Christians are studying and protesting against many social and moral inequities in China the Church as a whole has no pronounced opinion on any of these problems excepting narcotics. Christians are doing something about every cultural and social problem in China. In this way they are partially trying to meet their social-cultural as well as religious responsibility. Perhaps we ought not to expect the scattered groups of Christians to be articulate on all these problems. A new leadership is in control. One of their chief tasks is to regain the lost leadership of the Church or win a new one. Challenges to the winning of this leadership are of three kinds. (1) Social. To win leadership as regards social problems the Christian Church must work out a purpose and position of its own with regard to family life, labor-capitalist equities, slave-girls and allied problems. (2) Ethical. All social problems are ethical. Special reference may be made, however, to the knotty problem of the relation of Christianity to treaties as a typically ethical one. Christianity and missionaries *are in* the treaties! Should they stay there? The Christian answer to this question must be worked out. We will withhold our own and urge our readers to give theirs. (3) Religious. What is the Christian solution to *present* as well as future life-problems? For instance a group of Christian educationists (page 310) publicly admits that they do not see clearly how to apply Christianity to student life-problems. But if Christian leadership fails at that point it fails utterly! As a matter of fact this problem is social and ethical as well as religious. To lead at this point is to lead in meeting the most vital problems. This is not a matter of fundamentalist versus modernist! It is a problem that runs through all our Christian work and institutions though it is not equally apparent everywhere. To be frank we do not care about the "prestige" of the Christian Church. But we do desire that the Church shall find itself as regards the meeting of China's vital social, ethical and religious needs and challenges. What can we do about it? What do you think?



## As a Visitor Sees Christianity in China

F. H. HAWKINS

**I** HAVE tried to put on record some general impressions of the situation in China, but it is an extremely difficult task. China is so vast, and the conditions in different parts vary so much.

The situation changes with such rapidity, that one always has to be on guard against the danger of generalizing. Lord William Cecil, now the Bishop of Exeter, visited China in 1909 in the interests of the proposed Central China University. He wrote a book entitled "Changing China," and in it he told of a man who, shortly after his return from a visit to China, was asked by a friend what he thought of the present position there. His reply was, "What is the good of asking me a question like that? It is nearly three months since I left China." If such a statement could be made with any basis of truth in 1909, with how much greater truth can it be made to-day!

With these preliminary observations, I venture to set down a few general impressions of the situation.

### 1. THE POLITICAL AND MILITARY SITUATION.

I have come to the conclusion that the time of political unsettlement in China is likely to continue much longer than I thought it would before starting on my present tour. It would, of course, be foolish to attempt to prophesy what the future will bring forth, but as far as I am able to form an opinion we must look forward to at least another ten years of serious unsettlement. It is difficult to see in the present situation any indication of the beginnings of a more stable condition of things, or of a unified National Government. The debacle of the Southern Nationalist Government with the Kuomintang behind it has been a source of great disappointment to many. Its prospects seemed so fair twelve months ago. Internal dissensions and jealousies seem, for the present at any rate, to preclude the possibility of its winning the whole country. I found in the North that there was a great deal of sympathy under the surface with the aims and aspirations of the South, but any expression of loyalty to the Kuomintang was ruthlessly suppressed. I am afraid that many sympathisers with the South are going through a period of disillusionment, and are victims of "the hope deferred which maketh the heart sick." In the South, the opinion of members of the Hongkong Government who have good means of knowing, is that no settled government is at all likely to emerge for at least eight or ten

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

years, and that even then China may be divided into two political units, one North and one South of the Yangtze.

As far as I can judge, missionary opinion is, on the whole, sympathetic towards the Nationalist movement.

## 2. THE CHINESE CHURCH.

It has been a great satisfaction to find that in districts from which missionaries have been withdrawn during 1927, owing to the political unsettlement, the Chinese Church has, on the whole, carried on Christian work with much heroism and success, in spite of persecution and opposition. Wherever I have been I have found evidence which goes to show that in the absence of the missionary the work has been well maintained. In nearly all cases Sunday services have been regularly held, sometimes under very difficult circumstances. Even the medical work, which generally depends so much on the presence of the western doctor and nurse, has been carried on by the Chinese doctor in an important centre, who has not only carried on the mission hospital at a profit, but has been able to extend the buildings from local contributions, and has maintained a very high spiritual level in the medical work. In another district a young, well trained Chinese pastor has successfully kept the Christian flag flying, in the face of tremendous difficulties. All these indications of a living Church, which is becoming indigenous, and less and less dependent on the presence of foreign missionaries and of western financial support, are a cause for great thankfulness; and make one confident that the time is surely coming when there will be in China a Church so strong that it can support, govern and propagate itself, and be God's instrument in bringing each successive generation into the Kingdom.

I have noticed, however, in some quarters a tendency for politics to take too prominent a place in the Church life and teaching. I am not one of those who believe that politics can be kept entirely out of mind in the thought and activities of the Christian Church, but I have knowledge of instances in which the pulpit has been habitually used for the purpose of political propaganda rather than for the teaching of Christian truth; and I am afraid that in some cases the gibe that a pastor has been a Nationalist first and a Christian afterwards is not undeserved.

## 3. THE CHRISTIAN MINISTRY.

The factor in the present situation which has depressed me most is the serious dearth of students in the theological colleges, and the very short supply of candidates for the Christian ministry. This state of affairs seems to be almost universal, and to affect the work of all the missions and churches. In Yenching University there were four

candidates only for the full theological course, with about double that number of professors to teach them. It is true that there was an elementary "shortcut" course for candidates for the position of preacher, but the theological faculty of the University does not exist to give this type of training. Even sadder is the fact that of the theological candidates at Yenching who have recently graduated, scarcely one is in the ministry of the Church. Many of the graduates are diverted to better paid secretarial posts in the Y. M. C. A. and other national organizations. In the Theological School of the Shantung Christian University at Tsinan there were about the same number of students as during the previous year. In the Union Theological College in Canton there was a considerable falling off in the number of students.

Outside the theological colleges the problem was even more acute. A bishop of a large diocese told me that after he had ordained a deacon as a priest in a few weeks' time he did not see in the whole of his diocese a single Chinese who seemed suitable for the priesthood. He deplored the fact that the supply of potential Chinese bishops in the Anglican Church in China was almost non-existent, and that after the consecration of a Chinese assistant bishop which was shortly to take place, he had no idea where the next Chinese bishop was coming from. This depressing prognosis was confirmed by other bishops, and the outlook in the matter of finding candidates for Anglican orders in connection with the Church of England is gloomy. I may remark in passing that one of the most distinguished Chinese priests of the Anglican Church volunteered the remark that the Chinese are not interested in the doctrine of apostolic succession.

The causes for this situation are not far to seek. The economic factor is fundamental. Until the Chinese churches are prepared to pay their ordained ministry more adequately there is not much hope of a Chinese Church, of whatever denomination, attracting into its ministry men of education and self-respect, to be paid such miserable stipends that they find it impossible to maintain themselves and their families in a reasonable degree of comfort. I made enquiries wherever I went, and found that ordained men were paid much worse than well qualified school teachers, and very much worse than Chinese doctors trained along western lines. Especially was this the case in North China. On the other hand highly trained theological students were so often attracted from the ministry of the Church to better paid posts in auxiliary organizations. I could give instances of well trained men of high character and devotion who have given their lives to the ministry of the Church, and who are not receiving a third or even a quarter of the salary paid to young medicals almost fresh from college.

I am afraid, however, that there is a deeper reason for the inadequate supply of candidates for the ministry. There is in China, as

in the west, a tendency for men to go into the Christian ministry as a profession rather than as a calling, and there are not many who are prepared to make the sacrifice of salary and status which at present so many of the ordained men in China are called upon to make. The solution for this difficulty is a spiritual revival throughout the Chinese Christian Churches. It is well to remember that a stream cannot rise higher than its source.

#### 4. THE CHINESE CHURCH AND THE MISSIONS.

For years past, in connection with most missions, preparatory steps have been taken for the transferring of authority and responsibility from the mission to the Chinese Church. The process has been greatly accelerated during the last two or three years. The National Synod of the Sheng Kung Hui, organized about 1912, and the more recent National Assembly of the Church of Christ in China are landmarks in the devolution of administrative functions from the mission to the Church. Wherever I have been I have found nearly all missions anxious to carry forward this process, and from what I know of the home boards, both in America and in Great Britain, I doubt whether, except in one or two cases, there will be any tendency to put on the brake from the home end. There may be an opposite danger, namely, that of too great a readiness to hand over administrative responsibility before the Chinese Church is fit to assume it. It is not to be expected that the Chinese Church can undertake in a few decades responsibilities which have devolved upon the western Church during the many centuries of its existence. It may be the path of true wisdom to make haste slowly. I am convinced that most of the home boards are ready and willing to hand over responsibility to the growing churches in China. There is a general willingness on the part of missionaries to accept appointment by and to work under the direction of the Chinese Church, in spite of the fact that such a policy may inflict hardship on some of the missionaries concerned. I believe that any such missionaries will cheerfully face these hardships if thereby their witness in the Church is made more effective, and their fellowship with the Chinese workers freer and fuller.

Of course the home boards will continue for the present to bear responsibility for the salaries, pensions, allowances, housing, furloughs and itinerancy as heretofore. It is assumed that the synods or the equivalent ecclesiastical body in the Chinese Church will exercise the right of discrimination in regard to the appointment of missionaries, and in deciding as to their location and the forms of work to be undertaken by them. It is further assumed that the boards will make new appointments only at the request of the synods, and will be prepared to withdraw a missionary on good cause shown by the synod. It is a matter of supreme importance that in facing the new situation the synods



and other ecclesiastical authorities should realize the nature of the responsibilities they are undertaking. The expenditure of considerable sums of money, and the life work of individuals who have often sacrificed much for the privilege of working with the Chinese Church, will be in their hands; but they must not be slow to realize that the supply of missionary candidates and of funds from the West will depend upon the wise and sympathetic administration by them of the new responsibilities which they are undertaking.

I cannot refrain from pointing out the danger which will arise if such responsibilities are lightly undertaken by the Chinese. I have come across some indications of the kind of difficulties which may occur. In one case a prominent Chinese, who took a foremost part in working out in great detail a scheme of devolution from the mission to the Church in one province, went abroad for his own purpose immediately after the paper scheme was agreed to by the Church and the mission boards in question, and left others and less competent people to implement the decisions which had been arrived at. I am afraid that this case is not unique, and that there are other instances where Chinese, who have been largely instrumental in getting such schemes through, have washed their hands of responsibility, and left others to bring them into operation. In my judgment missionary representatives in China will seriously fail if they are lacking in courage in pointing out to their Chinese colleagues that rights imply duties; and that the western Churches will expect the Chinese Christian leaders to be as willing to make personal sacrifices as are the missionaries, who have left their native lands and devoted themselves to the winning of China for Christ at the cost of great personal, family and financial sacrifice. It is only as the Chinese Church grows in spiritual power that it can face with any assurance of success the new responsibilities which the changing times are pressing upon it.

#### 5. EDUCATION.

In recent years, and especially since the Shanghai incident of 30th May, 1925, the opinion has often been expressed that the days of higher education in China under missionary auspices are numbered. But during the last few months there has been a change of opinion on this subject. I firmly believe that there is a great future for Christian education in China. The whole question has been dealt with in an admirable article in the *International Review of Missions* for January, 1928, by Dr. E. W. Wallace, a missionary of the United Church of Canada and Associate General Secretary of the China Christian Educational Association. This article clearly summarises the present situation and future outlook for Christian education in China and is written by an unrivalled authority on the subject. I do not therefore propose to deal further with the question, but I may quote the two opening paragraphs of the article:

"For three years educational institutions have suffered the fiercest onslaughts by the anti-Christian and radical nationalist movements in China. It was uncertain for a time whether the Christian schools and colleges would be able to withstand the combined attacks of those who wished to destroy them for their foreign relationships and of those who hated them for their religious character. Many of their teachers and students, bewildered and persuaded, either joined in these attacks or quietly withdrew from situations which appeared to be compromising to true patriots. Many schools were closed, and still remain so; others have continued under difficult conditions, with reduced enrolments, in constant danger of being obliged by stress of political developments to close their doors. The sudden withdrawal, a year ago, of all missionary teachers from at least a third of the schools and colleges seemed, for a time, to add the finishing blow.

The outstanding fact to-day, however, is that after three years of the most determined attack, and in face of a combination of circumstances of unexampled difficulty, most of the Christian schools and colleges are functioning; teachers and students are more intelligently loyal than ever before; the temporary withdrawal of missionaries is giving opportunity to secure long-desired Chinese support and leadership; and it may be said that Christian education has not only weathered the storm but is actually in a more hopeful position than it was three or four years ago."

The article concludes as follows:

"Our faith in the outlook for Christian education is, ultimately, faith in the fairness and goodness of human nature, a belief that the Chinese people will continue to respect and to welcome the contribution of Christian schools and colleges when freed from the accidents of foreign control, and a conviction that Christian people will see to it that their schools are educationally effective and full of the spirit of Christ. This faith has had abundant confirmation during the past twelve months. In spite of political chaos and social disruption, in face of doubts within and persecution without, the young men and women of the Church have awakened to the realization that these schools and colleges are theirs; they have set themselves to save them and have succeeded. They have given evidence that they are determined that their schools and colleges shall be so reorganized that they may continue, amid the new conditions in which the Christian community finds itself, to be the expression both of the belief of that community in education as a saving force in China and of its devotion to the Master in His matchless service for childhood and youth."

#### 6. THE FUTURE OF MISSIONARY WORK IN CHINA.

The troubles of the last few years have raised the question in the minds of many Christian people in Great Britain and America as to

whether it is necessary or expedient for the western churches to continue their missionary activities in China, at any rate on a scale equal to that of the recent past. The question has been asked "Why should we attempt to force Christianity on an unwilling people?" My profound conviction is that the events in China in recent years constitute a great challenge to the Christian Church in the West to continue and augment its efforts to evangelize the Chinese people. I believe that never was there a greater opportunity before the Church to win China for Christ.

After the Boxer Rising of 1900 many people thought that a blow had been dealt at Christian work in China from which it could hardly recover, and were very pessimistic as to the future of the missionary enterprise. The twenty-seven years which have passed since those days have been years of unparalleled progress in the spread of Christianity in that great land. Far more people have sought entrance into the Christian Church in those years than in the previous ninety-seven years of Protestant missionary enterprise in China. The Church has multiplied in numbers, and has become truly indigenous; and in other directions missionary work has made astonishing progress.

I believe a greater opportunity lies before the Church of the West to-day than ever before. Never were missionaries more urgently needed to enter into the open doors which China presents in these days; but they must be missionaries of the right sort, content to take a second place, and to serve and not to rule the churches in China. They must be well-equipped intellectually for their work, but it is far more important that they should be men and women of prophetic vision with a passion for service and a Christ-like humility.

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## A Chinese Analysis of the Problem of Religious Education in China

LUTHER SHAO CHING SAN

**R**ELIGIOUS education in China faces many difficulties, which inhibit its growth. The chief of these are as follows:—

(1) *The intelligentsia.* Most students hesitate to believe Christianity, and are warmly criticizing the churches, since the Shanghai Affair of May 30, 1925, because they think that many missionaries approved what was done on this day, and suspect the Christian Church of being an agent of imperialism. Dr. Hu Shih wrote an article in the *Educational Review*\* in which, among other things, he said, "The Christian Church in China has the imperialistic spirit and endeavors

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\* July, 1925, page 209.



to fool the common folk. The defects of the missionaries are numerous. The church baptizes many infants who cannot, of course, exercise the power of choice as regards religion. The church ought not to compel people to believe and mission schools ought not to have a religious emphasis. The church makes a mistake in attracting outsiders by means of magnificent buildings. Schools should not be centers for the preaching of the Christian religion. The unequal treatment of Christian students and non-Christians by the teachers is unreasonable. Mission schools, furthermore, should not restrict freedom of belief, of speech, and of thinking on the part of the students. The teachers need not always be Christians." To a certain extent these criticisms are justified. His attitude toward Christianity, however, is cold and indifferent. Hero-worshipping students are often influenced by such non-Christian literati. This prevents the work of religious education to a considerable extent.

(2) *Literature.* Mission papers, magazines, both monthlies and quarterlies, are increasing in number each year. They are sold only to Christians. Non-Christians do not read them much. Hence the popularization of Christianity is very slow. At present not much material concerning religious education is published.

(3) *The control of education.* Non-Christians think that the mission school is an agency whereby foreign imperialism or western civilization are being promoted in China. They do not approve of mission schools having *required* Bible courses. Therefore there has been much agitation for the Board of Education to take over control of mission as well as of government schools. A petition was sent to the Board of Education asking that all mission schools should be required to register. If this were done the required courses on Bible must inevitably be withdrawn. If this is not done, the treatment of graduates from mission schools will be different from that given to those from government schools. These agitators desire that the study of the Bible should be an elective course only. As I see the problem it would be better for the church to have more work in religious education so that those students who have no chance to study the Bible or the Christian religion within the schools might be taught during week-days after school periods.

(4) *Illiteracy.* In Sunday Schools made up of students, this problem does not arise, but in Bible classes for laborers or children, illiteracy is an urgent difficulty. About 95% of the Chinese are illiterate. The graded-system in the Sunday school or in Bible classes does not work where this difficulty occurs. Hence the elimination of illiteracy has an important bearing on religious education.

(5) *The Sunday question.* The chief center of religious education in China at present is the Sunday School. Sunday Schools meet every



week. Now Sunday is a holiday in western countries, but in China there are many attitudes toward Sunday and many ways in which the day is or may be spent. The pastor considers Sunday as a Holy Day. Play or amusements are, therefore, strictly forbidden. Can we put play or amusements in the religious education program on Sunday? Some Christian parents bring their children to worship. But the program of worship psychologically is not suitable for children. Some parents tell their children to work or study on Sunday. Sunday is not a holiday so far as the merchants, workers or students in the old type of schools are concerned. Government school students look forward to Sunday as a day of recreation. Christian workers have plenty to do on Sunday but have no time to talk with non-Christians. Such conditions as these are distinct hindrances to religious education. The church must, therefore, find other and free times for its program of religious education.

(6) *Religious barriers.* The religions of China are Mohammedanism, Confucianism, Taoism, and Buddhism. These four religions wield considerable influence. The Mohammedans keep apart from other people and other religions. The other three are mixed up in the minds of most of their adherents. Most parents follow these three religions. Children may receive some religious education either in the school or the church, but they are not able to resist the influence of the religious ideas of their parents. This is another problem confronting religious education.

(7) *Financial problems.* Some churches, instead of advocating religious education, oppose it. No budget is set up for it. Bible classes and other agencies like the Sunday School or boy's work, etc., are financially supported by the group. Some churches do, it is true, emphasize religious education, but owing to lack of finances, no adequate equipment is provided for it. There are not enough rooms for the Sunday School classes. Some of them gather in the four corners of the church. No matter how well-trained a Sunday School teacher may be he is cramped in such an environment. Distractions arise from the noise of chairs and benches or from people moving around. There is no place for the children to play and no reading-room. These problems arise from lack of funds. The leaders of religious education ought to associate with the gentry and the leading class of people outside of the church, and in teas or other kinds of entertainment be friendly with them. For such methods, however, special funds are needed. The leaders and teachers of religious education ought to have more books to read. Buying these books creates another financial difficulty.

(8) *Too few trained leaders.* Most teachers of Bible classes, superintendents of Sunday Schools and presidents of Christian Endeavor Societies, etc., are church members. But they are not specially trained in religious education. Since there is little demand on the part of the

church for religious education, the number of leaders and teachers is naturally small. Some schools, it is true, having become conscious of this situation, have religious education directors so as to make the courses on religion interesting and effective. Many young men and women will be needed to meet this situation as it comes forward.

(9) *The curriculum.* Most of the text books in religious education are the Bible and some books translated from the English. But few books concerning life needs and religious problems are written by the Chinese and for the Chinese. An untrained teacher with an uninteresting story of course creates no interest in the class. Therefore the students do not have the right attitude toward the Bible whenever they come to the question of reading scripture. Take the Sunday School lessons as an illustration, many students criticize them because they think these lessons have no special relation to their lives. They are historical records. Furthermore the style in which these lessons are put up does not attract the reader's attention as do many other books.

Thus at present religious education in China is confronted with the above mentioned nine difficulties. These difficulties cannot, of course, be solved quickly. But we must find ways of overcoming them. The following paragraphs aim to suggest some ways through which these difficulties might be solved.

(1) *Popularization.* Many people do not understand the aim, work, and responsibility of religious education. This is because efforts at its popularization are weak. For this reason the National Christian Council Committee on Religious Education and the various churches throughout China, ought to popularize the work of religious education so that every believer or non-believer may apprehend its significance. This popularization may be carried on through speaking or writing in periodicals. Those churches which have attained success in religious education ought to make public their methods and results so that those churches which are behind in religious educational work may understand its importance. Besides these, there must be some special conferences held to discuss the problem of religious education, such as the Religious Education Conference held in Nanking Theological Seminary, 1925, together with summer conferences. Delegates from each province should attend. Experts on religious education should be invited to speak. Books on religious education should be distributed to each delegate. Such training should give the delegates a start in the work of religious education. Then, as the years go by, religious education would become more meaningful.

(2) *Training of leaders.* After the aim, work, and responsibility of religious education have been popularized, comes the question of training leaders. Every mission college or university or seminary,

should have a good department of religious education. In this department, organization and pedagogy, child, adolescent and adult psychology, the problem of religious education with moral, social, and home education, the church and the nation—all such problems should be studied. Selection of curricula and equipment for religious education should also be included in the course of study. Besides theoretical discussion in the class-room, experimental work should not be neglected. Students should go to different churches to put into practice what they learn. Experts on religious education, as well as the students, ought to help the members of the church to understand the methods of religious education. Tracts and pamphlets on religious education should be distributed in Christian homes so as to make the work more widely known.

(3) *Finance.* After the importance of religious education has been made plain to the people and a few trained leaders prepared, then the National Christian Council ought to stimulate and supervise this work. Every church should plan for religious education. Money for this purpose will be more easily raised if the church members understand the importance of religious education. After the church has made its own experiments, it should endeavor to cooperate with the community in which it is located in order to widen the field of work. If a church is unable to produce a director of religious education, the pastor should ask experts to come in for short periods of time. If the financial needs are still unmet, the church might raise money by concerts, plays or movies.

(4) *People's schools.* One of the problems that confronts the work of religious educators is illiteracy. To help meet this problem the church should open night schools for illiterates. In these religious instruction might be given at the same time. Students of the day schools might be used as teachers. There should be no expenditure except a few dollars for chinks, oil, etc. Methods of training children might also be included in the courses of study.

(5) *Cooperation with the home.* One reason that religious education goes forward so slowly is lack of cooperation with the family. The reason for this non-cooperation is two-fold. First, the parents themselves intentionally neglect such work. Second, the parents do not understand religious education. The department of religious education in the church ought, therefore, to cooperate with the parents in the homes. There should be sub-committees on child hygiene, education, religion, home management, home amusements, etc. Parents should be on these committees. These committees and the officers of the Religious Education Department should report to the church the results of their work in the homes. In addition this department should publish many tracts and pamphlets on religious education in the home.

(6) *Improvement of the curriculum.* The chief problem of religious education is the curriculum. The curriculum (including Sunday



school materials, lessons for Bible classes, and other text books on religious education) is mostly translated from English or written by experts. These writings have their own value. But after all, the actual environment, psychology, home conditions, and traditions will affect the use of these lessons. Many people do not approve of present-day Sunday School materials. Therefore the improvement of the curriculum is very important. It must fit the conditions, the psychology, and the ages of students. The lessons must be correlated with their daily life, interests, and activities. The style of printing and illustrations must be attractive to them.

(7) *Coordination with other agencies.* During the period of popularization, coordination with other agencies is important. The chief defect of the church in the past was its neglect of agencies outside the church. For illustration, a church opens a primary school when there is a government primary school in the same district. But owing to lack of funds, the primary school of the church is not very efficient. It is in unnecessary competition with other agencies. Educated Chinese criticize the primary schools of the church saying: "The primary schools of the church are of a low grade." Their criticism is just. From now on the church ought to be conscious of the fact that it is better for the church to open week-day religious education schools for the non-Christians than to establish inadequate primary schools. The church might thus offer students in government primary schools training in religious education after the school period. In addition the church might cooperate with the other agencies in the community by establishing a large playground for the children. This would furnish another opportunity for religious training.

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## Some Problems of Religious Education in China

JAMES B. WEBSTER

**R**ELIGIOUS education that is worthy of serious consideration must function in character. Ideas are interesting in themselves but are really valuable as they are expressed in habitual behaviour.

The trend of present day religious education emphasizes more strongly than ever before the character values in the material and methods. For instance, Religious Education, which is the organ of the Religious Education Association in the United States, has grouped the most of the articles in the last three issues under the significant headings, "Agencies for Character Education," "Development of Character Through Family and Home," "Character Education in the Schools," "The Character Education Inquiry."



That this trend may or should lead society to an effective and unified program of such character building need only be mentioned in an introduction to the data gathered from the study of five thousand Chinese boys.

The following comments are based on the data from the 4,640 records gathered from all parts of China, in the spring of 1925. The age range was from 12 to 25 years. The writer studied a sufficient number of cases during the years 1917-1919 to bring the total up to five thousand.

The questionnaire was used but special care was taken to avoid some of the dangers of this method. The data was gathered and studied under circumstances that gave some opportunity to check up on the written answers. The Chinese teachers who assisted in analyzing the records in the several centers agreed that 95% of the answers were a fair statement of the interests, activities and mental attitudes of these students. A few were evidently not cooperating and such records were rejected. Data was gathered in government and Christian schools, though most of the records came from the Christian schools.

Space does not permit the full statement of the mass of interesting data that has been assembled in the report. It is to be hoped that this data may be fully studied and the results published for reference and interpretation.

Only a few of the most significant features can be mentioned here. Opportunities rather than problems are presented by this survey. However, the opportunity always presents the problem of how best to use it.

Studies in general education in the United States are drawing attention to the influence of the economic and social status of the home in problems of character training.

This study shows that in these schools the largest group 33%, comes from the merchant class; next the agricultural, scholar and official groups about 15% each. Professional, industrial, artisan, and religious groups report about 2% each. This gives an idea at once of the economic and social status of these Chinese youth.

The problem for religious education, or character education of any kind that hopes to work on the principles of cause and effect, is to understand the interests, habits and mental attitudes of these groups. The individual does not develop mentally apart from his group contacts.

As a practical problem, if religious education is concerned with honesty, truthfulness, reliability, then it must discover the helpful and hindering elements already fixed in the minds of these students. It will find factors that are helpful because the Chinese long ago reached the point in social experience where they realized, as do other peoples, the social value of honesty. The hindering factors are capable of analysis

and are not responsive to shotgun treatment by passages from the Classics or the Bible.

Evidently the merchant group is mentally alert and active. This group will naturally be the largest factor in the process of social interstimulation. They have shown their influence in the political and social movements of these last two decades. In Canton and Hongkong the percentage shown for this group runs as high as 60%. While these merchants are not the leaders, it is inevitable that their sons after receiving the advantage of education are going to be in the majority among the leaders of the future.

If this data is confirmed by other statistical reports, it reveals some of the outstanding problems in character education for government and Christian schools. Materials and methods different from those that have generally been used are needed, just as we are learning from research studies in America.

The varying percentages for different localities at least call attention to the varying economic and social factors that enter into what is called religious education. It is evident that effective religious education must be closely related to the needs of life. The writer discussed these needs in their critical bearing on Christian education several years ago in his book "Christian Education and the National Consciousness in China." Reference to that earnest effort to get at the bottom of some of these problems may still yield fruitful suggestion.

What religious concepts are already present in the minds of the youth in the schools of China? The history of the spread of Buddhism into China, Korea, and Japan and its persistent influence on their masses of population during a period practically co-extensive with the Christian era in the West, raise a number of important questions for those Christians who wish to carry on religious education in China.

First; what life needs has this religion met that has given it the powerful influence over these masses?

Second: Is it not probable that its ideals and standards strongly influence the responses of the students who are being subjected to modern character education?

Third: What percentage of these students are sufficiently conscious of this influence to acknowledge its presence in their home life?

The study indicates that nearly 30% come from Buddhist homes. Protestant Christianity shows about 22%, in both the earlier and later studies. Confucianism reports only 12%, which tallies closely with the 15% reporting from the scholar group. The other religious elements as reported are negligible.

Common sense and present day psychology unite in affirming the permanent influence of these early experiences and habits.

The problem of a new religious education is to approach these vital religious elements with a frank acceptance of their spiritual values for the individual and the group. Judging from past experiences this problem will prove unsurmountable for some Christian religious teachers in China, but fortunately, not for all.

Having gotten this close to the life needs of the people, the next problem is to discover just what needs are met by the religions already rooted in the life of the nation. How may they best be used in an effective character education? When examined without prejudice what factors prove to be identical with the essentials of Christianity as for instance gentleness, meekness, long suffering, and non-resistance.

When these common primary elements of human experience are discovered, it would seem evident that God had not left himself without a witness in China through these centuries. It is evident we still have much to learn in this field.

The problem for Christian religious education then is to discover, if possible how Jesus Christ can vitalize these primary elements with a power beyond anything that has come to these people before. They are conscious of their need because God has been working on them through the centuries. If Jesus meets their life needs more completely they will turn to him as through the centuries they have turned to Buddha.

Another problem or opportunity becomes evident in the failure of 35% to acknowledge any distinct religious elements in their home environment. This is about the same proportion that would be found in America. This reveals a real need for a considerable group. It suggests important habits of thought that need careful consideration in a general program of character building.

The mental or neural habits of these five thousand students reveal a different situation for religious education than appears in the West. Fifty percent prefer mental activity of a literary, non-motor type: only about 30% seem actually to enjoy physical activity. Only 8% prefer organized games. This response reveals the need for giving special attention, in China, to the relation between physical habits and mental habits in character building. Unsatisfactory habits that have to be modified are likely to be negative rather than positive. Positive qualities that appear in active conduct must be supported by general habits of physical activity. Proper choices of books confirm this type of neural response. All the problems of social and physical recreation are vitally related to these psychological factors.

No program of modern religious education can ignore these elements. The percentages vary in different localities and with different ages. The results of this study suggest lines of procedure that must be verified or changed as the local need requires. It is possible to work out fairly simple devices for discovering these local needs.

There is sufficient variety in the results of this survey to warn religious education against expecting to find an average Chinese youth of a given age for which a standardized prescription of treatment can be made and thereby secure standardized results.

The choice of heroes who have struck the fancy of these youth is significant. Only 14% failed to answer. 14% most admire Sun Yat Sen and about 12% each took Confucius and Christ as their heroes. Next in line of influence is Yoh Fei with about 3%.

The influence of Confucius seems to decline as the individual grows older. Fear of authority wanes with growing knowledge and personality.

In the spirit of the time, admiration for Dr. Sun and Jesus Christ steadily grows, and Jesus leads in the third age group. He made the largest gain.

There is sufficient evidence in this data to show that the dominant ideals for nearly 40% of these Chinese youth center in these three characters.

What problem does this present to religious education? Discover just what life needs and heart yearnings these heroes meet and be content to meet these needs. Moral character and knowledge are the qualities most admired.

A strong fear of moral disgrace and failure presents another opportunity. Has religious education adequately recognized the existence of this quality? How can it be nurtured and strengthened in character training?

Of the many questions that the study suggests, evidently one of the most vital has to do with their plans for life work. Nearly 45% were general and indefinite in their answers or gave no answer; 14% plan to teach and 11% to follow business careers. 18% are frankly self-centered in their choices, 12% are sociocentric and 38% are nationalistic. They may not know just what they are going to do but they are thinking of helping their country.

This great loyalty presents one of the greatest assets and likewise one of the greatest problems for religious education.

These young people have evidently tried to let us know their minds on these vital life interests. There is a vast wealth there beyond anything that can be revealed by this pioneer survey. The results challenge us to more intimate knowledge of their minds and the ability to work with them more sympathetically in their struggle for character, and for the realization of the abundant life.



## Light from History in Japan on Problems of the Christian Enterprise in China To-day

D. WILLARD LYON

**T**IMELY indeed to the present-day Christian worker in China is the record which has recently been issued\* of the experiences and opinions of Daniel Crosby Greene, who spanned the Meiji era in Japan with forty-four years of broad-minded and far-reaching missionary service, during which period he exerted a far from inconsiderable influence on mission policies, whether of his own American Board of Commissioners for Foreign Missions or of other missionary societies at work in the Island Empire. Although it is now almost fifteen years since Dr. Greene's body was laid to rest in the southwestern part of Tokyo, the city in which the greater half of his missionary life was spent, one's memory of his discriminating mind and catholic personality has been so completely mingled with the printed page, that one rises from reading the new biography with a vivid sense of having been again in the presence of a great man, once admired, but now understood and appreciated as never before.

That a son should have written the book was fitting; there was a special fitness in its having been done by the particular son who did it, for he himself is by profession a teacher of history. But he has written so objectively that the reader would scarcely guess, except for a word in the preface, how close the relationship between the biographer and his subject was. What is still more satisfying, however, the son has done his task so well, that the reader forgets the son in the clear portrait which he paints of his father.

Incidentally, China folk will be interested to realize that another son of this same good father is Roger S. Greene, whose services in behalf of medical education in China are widely known.

Although there is much that could be said of Dr. Greene as pioneer missionary of his society, as a promoter of goodwill between Japanese and American, as a counsellor to officials of many governments, as a confidant of junior missionaries, as a student of Japanese thought, as a translator of the Scriptures, as an editor and writer, and as a friend to many, one feels that at this particular juncture the keenest interest of RECORDER readers will be in those aspects of his life which throw light on some of the problems now confronting church and mission leaders in China. The parallelisms between some of his problems and ours are close enough to arrest attention. A few jottings may serve to supply

\* *A New Englander in Japan: Daniel Crosby Greene*, By Evarts Boutell Greene, with illustrations, Boston and New York: Houghton Mifflin Company. 1927 Pp. xiv, 374.

those unable to get access to the book itself with some idea of the trend of Dr. Greene's thought and experience in dealing with these problems.

As to the use of mission funds for the maintenance of Japanese workers Dr. Greene had been in Japan less than five years when he wrote, "The idea of receiving foreign money, except for services rendered to foreigners, is repulsive to every noble-minded Japanese," and in the same year was a party to a mission action against paying money to students except in return for services rendered. In his eighth year he expressed himself as doubting whether he would "ever favor another appropriation in aid of our schools, chapel rents, or publication fund," though he thought that an exception might possibly be made, in the interest of maintaining high educational standards, by temporary payments towards the salaries of teachers. He firmly believed that every church should be financially independent, and early advocated that the schools at Kyoto and Kobe, and Christian newspapers be placed under Japanese control. "My doctrine" he said, "is that men learn most things better by doing them themselves than by looking on and seeing other folks do them, and I think this is especially true of the Japanese." A notable exception in mission grants was made in connection with the Japanese Home Missionary Society, which seems to have been organized after Dr. Greene had been about a dozen years in Japan. To this Society the American Board made grants on an agreed proportion as between Japanese and American funds, and the Mission appointed direct representatives to serve on a joint committee which controlled the use of all the funds secured for the use of the Society. The measure of control exercised by the Mission was, however, reduced to that minimum to which the American Board would consent. The reluctance of the latter fully to trust the control of the Japanese leaders was apparently a source of distress and humiliation to Dr. Greene, even so long ago as in the early nineties.

The most difficult of all the problems affecting the control of Mission funds was that which had to do with the administration of Doshisha University, at Kyoto. This institution, founded in 1875 as a "college" and later expanded into a "university," seemed to experience no serious difficulty in relationships so long as its founder and first President, Joseph Neesima, lived, even though from the outset in conformity to Japanese law, the property was held in the name of Japanese persons. While some funds had been raised in Japan towards the equipment and current expenses of the University, yet the large part had come from the American Board's constituency in America. It was distinctly stated in the constitution of the Doshisha Company that the trustees were required "to promote moral and intellectual education in close union," and Christianity was specially declared to be "the foundation of the moral education promoted by this company." Among the Trustees of the Company were included some Americans appointed by



TSINGTAO EMERGENCY LANGUAGE SCHOOL 青島華文學校 (WINTER TERM, 1927-28.)

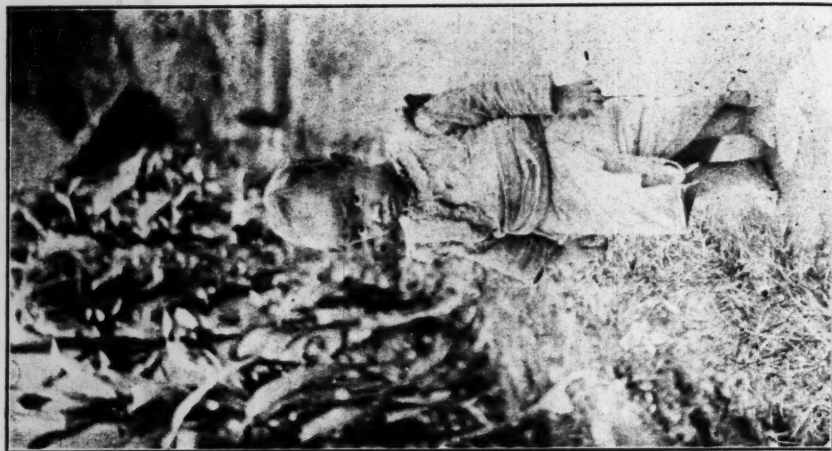




BEGGAR—TAI SHAN.



WHAT NEXT?  
SOME OF CHINA'S NEEDY ONES.



WHITHER BOUND?

the American Board. After Dr. Neesima's death, in 1890, there developed among the Japanese Trustees a feeling that they, and not the American Board, should select the missionaries to serve as Trustees. They also permitted the teaching of what appeared to the missionaries to be anti-Christian ideas. This led some of the missionaries to believe that the institution could be saved from defeating its original purpose only by an insistence on the "rights" of the representatives of the donor of the major part of the funds to exercise a larger measure of control. But Dr. Greene, while holding that principle must not be sacrificed, counselled patience. At his suggestion a special commission from the American Board came to Japan in 1895 to study the problem though it failed to arrive at a satisfactory solution at the time and "the Board withdrew its subsidy and the missionary teachers decided to give up their places in the faculty." The Trustees, in turn, agreed to get along without the subsidy, yet asked the missionaries to continue their residence on Doshisha property. But whether to continue teaching or not is not made clear. Their most drastic step was to repeal the articles in the constitution which made Christianity the basis of all teaching. Dr. Greene, though much perplexed, did not lose hope of a better adjustment. By 1898 the Board had taken steps to bring suit against the Trustees for misuse of funds, but in 1899 after the Trustees had voluntarily presented their resignations, representatives of the alumni, the Japanese donors, and the American Board got together, adopted a new constitution safeguarding the religious character of the university and chose a new Board of Trustees, which represented all the three groups. Thus the problem at last was amicably settled and the University entered upon a period of growing usefulness which has continued to this day. The conciliatory spirit of Dr. Greene, and his eagerness to see the Japanese point of view at every step was doubtless a large factor in the happy outcome.

Following this came a trying period in which government regulations caused great hardship. Graduates of private schools which included in their schedules either religious worship or religious instruction were to be deprived of the privilege of promotion to higher government schools and also of the privilege of postponing military service. Dr. Greene set himself the task of educating diplomatic authorities and Japanese leaders on the issues involved but the government for a while insisted on carrying out its predetermined policy. This led the American Trustees of Doshisha to feel that the government's license should be given up, but the Japanese trustees filed a memorandum with the government agreeing to "avoid conflict with" the government's instructions, which was accepted as satisfactory. But Dr. Greene, not satisfied with a blurring of the issue, pursued his purpose to lead the government authorities to see the injustice of their position, and succeeded in getting the ears of such influential men as Marquis Ito, Count Okuma, and Marquis Yamagata.

By 1911 important concessions had been made, so that Dr. Greene was able to report, "We have secured for our graduates the privilege of competition on equal terms with those from government schools for entrance into higher government institutions." This was a triumph of persistent loyalty to principle, which nevertheless was tolerant of others' mistaken views, and confident that those views could ultimately be brought into harmony with a larger truth.

After more than thirty-five years of service in Japan Dr. Greene was asked in 1905 by a secretary of the American Board whether the Japanese people would be willing much longer to accept missionaries from abroad. To this he replied, "My own feeling is that the Japanese are right in the main in their desire to control the growth of their own national life and that we must meet them with a full and frank admission that our position is purely auxiliary and that they must be the ultimate judges as to the time when they can best do without our help. If we go to them in that spirit, I think a *modus vivendi* can probably be secured." This faith was amply justified, as subsequent history has proven, yet Dr. Greene saw nearly a quarter of a century ago that the new relationship into which the missionary must enter would bring new perplexities, make necessary equipment for more thorough work, including for an increasing number a more adequate knowledge of the Japanese language and of Japanese thought, demand a broader outlook and a more balanced perspective, and call for a high degree of unselfishness and patience. The type of missionary whom he described is the type which in the intervening years the Japanese Church has apparently found most useful and the demand for this type seems as great now as at any time during the last two decades.

Dr. Greene died at the age of seventy. A bishop of the Church of England spoke of him as "the greatest of all missionaries." All who can get access to his biography will find it well worth reading.

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## Values in the San Min Chu I

DWIGHT W. EDWARDS

**T**HIS book by Dr. Sun Yat Sen which has been accepted by the Nationalist government as their program for China and which is being taught in all schools and inspires much of the new life of the nation demands, at least, careful consideration on the part of anyone working in China and should be understood by anyone hoping to make any considerable contribution to the life of the people of China. An attempt to point out some of the values of the viewpoints emphasized in the book may, therefore, be of some worth at the present time.



One must admit at the very start the many inaccuracies and hastily drawn conclusions which invalidate the book and open it to easy attack on the part of the critic. We do not admit that the figures on economic exploitation showing a tremendous tribute paid annually to the western powers represent truly the actual situation. Foreign business has benefitted China and the Chinese greatly, in spite of Dr. Sun's seeming belief that it is imposing a large annual head tax upon every able-bodied, income-producing Chinese. Nor do we have any fears that world population is going to keep on increasing at the same rate as in the past any more than we would be alarmed over a baby gaining a pound a month as we contemplate the monstrosity she would be at twenty-one at that rate of growth. In spite of Dr. Sun's statement we are not ready to admit that *Buddhism in India* is a great natural force binding the people together! We further do not feel that he has demonstrated to a practical mind just how property is to be equalized and the unearned increment is to accrue to the public weal on the lines suggested nor do we admit the wisdom of the large measure of public ownership of utilities and industry which he advocates. The value of the book does not lie in this direction and we find that thoughtful Chinese quite realize that there is needed a large revision of the book before it can make its full contribution to China. Much of the above constitutes more of a detriment than a help.

At the same time we feel that the book has very striking values and view points which it would be well to consider.

In the first place it embodies in its three Principles the three things which are the desire of every thinking, patriotic Chinese. These are the aims of the nationalist movement, north, south, east and west. They express in catch phrases the hopes of the people. They are as follows:—among the nations, China a sovereign power; within the nation, all rights of the people attained, and economically a good living for all and excessive wealth for none. As Liberty, Equality, and Brotherhood express the spirit of the French Revolution, so Equality—International, Political and Economic express the ambition of China and will be the slogan around which the nation will rally no matter how radically the methods of attaining thereto may differ from anything Dr. Sun has proposed.

Dr. Sun was a wide reader and more of a promoter and prophet than a careful scholar. But he has caught a vision of what he wants his nation to become and he has succeeded in planting his ambitions in the heart of the thinking public of the country. China has now set her heart on a program and that program is Min Tsu, Min Chuen, and Min Sheng. It is exceedingly interesting that the man who was first primarily concerned with the overthrow of the Manchu dynasty should also have worked out at the very beginning of the new birth of his country a

program which is well rounded enough to include this triplet of international, political and economic problems. One recalls no other nation who at the very beginning of its rebirth has had as well rounded a conception of its program, expressed in as catching a way, and popularized to as great an extent.

In the second place we are struck with the general moderate tone of the book. He is dealing frequently with the term "revolution" but this is not defined and were it defined it would be more "Evolution" than "Revolution." He does not preach the violent uprooting of things of the past nor build his "Kingdom of Heaven" out of the soil of bloodshed and destruction. He feelingly points out many injustices done China internationally, he recognizes the extreme weakness of his country militarily and shows how any of the powers could destroy the nation China within the time necessary to transfer troops from the nearest base; but he is not Rooseveltian enough to devote time to the advocacy of a great navy or army for China. He is concerned with the recovery of China's sovereignty and lost rights but it is to be done by the creation of national consciousness unitedly working by boycott and "non-cooperative" methods. There is no touch of the "Yellow Peril." For China to follow imperialism in her relations to others would be to lose her case, and betray her heritage. The divine obligation of China in the hoped-for-day of her strength is to "Rescue the weak and lift up the fallen" and bring about a universal rule of equality and fraternity.

In the field of popular rights he recognizes democracy as meaning equality of opportunity in society and equal footing before the law, but is equally sure that there are inevitable differences in ability, and attainment. The French revolution failed because of the attempt to consider all men absolutely equal. Popular rights are to be safe-guarded by nothing more extreme than Suffrage, Recall, Initiative and Referendum, while the administrative powers of the government are to be divided into nothing more radical than the Legislature, Judiciary, Executive, Civil Service and Censorship. Nothing Bolshevistic about this!

Economically he rejects the theories of Marx. History has disproved them on many counts. The split between labor and capital need not become increasingly great. The condition of labor has been ameliorated rather than become worse. Prices of commodities are not going up while wages go down. The laws of Germany, England and other countries are examples on the one hand while Henry Ford is knocking these Marxian theories right and left with his capitalistically initiated policies on the other. Dr. Sun is a socialist and even agrees to his theories as being communistic but he is not thinking of the bloody Marxian revolution or the rule of the proletariat but of state control of many utilities and the unearned increment on land values accruing to the advantage of the people generally. He is even ready to indemnify

property holders for losses in putting the new theories into operation. And after all the standards of living are going to be most benefited by hard work done in industry, forestry, agriculture, etc. This after all is a very mild socialism!

After all one cannot but feel that Dr. Sun would be entirely out of sympathy with the communistically inspired excess of his movement had he lived through the events of the past two years. For a confessed revolutionary he is remarkably moderate. His book is a protest against violent methods.

In the third place there is a recognition that the solution of the problems of China is after all a Chinese matter. In the recovery of her national rights and sovereign status among the nations little effort is wasted on appeals to the world powers to solve the problem for China. The solution lies solely in China's own recovery of her national spirit and consciousness. The Chinese as a nation are like "Drifting Sand" absolutely without cohesion and there is no hope until this be rectified. Four hundred million people united by national consciousness are a force which can carry its point without question but divided as they are at present the case is most critical. Political and economic exploitation plus pressure of world population spell doom for the nation unless the people unite. Throughout the whole book there is a frank recognition of the faults of his own nation spoken with considerate fearlessness and the whole spirit of the book is an appeal to his own people to work out their own salvation along lines suited to their own background and needs.

In the fourth place there is a wholesome emphasis on the vast importance of the moral problem in China's whole situation. China's past moral heritage must not be lost but must be revived, and made effective in the present situation. In international relationships peace is China's great contribution. She has no other idea but that of establishing herself among the nations and then helping weak and oppressed peoples to follow her example. Where justice prevails among the nations, peace will be assured. Again China's past rebellions have failed, e.g., the Taiping Rebellion, because selfish rivalry developed among the leaders. It is disheartening to note that this observation of Dr. Sun's on China's past struggle, should within two years of his death be a prophecy of the disruption seriously threatening his own movement at the present time. It is further pointed out that no people and nation can succeed without an unselfish spirit of service.

In the fifth place there is frequently met a stimulating and thought-provoking analysis of the situation or some striking program. For example, China has a favorable position for developing into a strong nation in that her race, customs and culture are co-terminous with her national boundaries. In other words she is held together not so much by the force of might which has been the cementing factor in so many



great empires as by the natural forces of race, custom, language, etc. Another is China's lack of need of freedom, a blessing her people have had from the start and have so taken for granted that the term is newly coined. Again the founding of a national consciousness and spirit by building on the established family, clan and provincial feeling is something worth thought. In the real working out of a united nation it is interesting to have someone at least try to make this an evolution from the past rather than a superimposition of western institutions upon an oriental people.

Dr. Sun has, then, produced a book which has had and is having a great influence upon the nation. It is opened to criticisms which even the most casual reader can easily detect but it is rendering a large service. "Uncle Tom's Cabin" probably did not give a well rounded and entirely fair view of the slavery situation but it aroused a nation to a great evil. History will deal with San Min Chu I in its usual inexorable fashion but one would venture to suggest that there will be recognition of its having played a large part in the moulding of a nation at the time of its rebirth.

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## Christianity in the Literature of the "Creative Society"

GEORGE KENNEDY

"FALLEN LEAVES"

[The "Creative Society" is the name of one of the literary groups which have sprung up in China in connection with the modern literary movement. It was organized about eight years ago by a few artists with common ideas about literature. Among the founders were Kuo Mo-jo and Chang Tsu-ping, while Yu Ta-fu joined the association at a later date. As far as this article is concerned the term is used as a convenient collective designation for these three men who are generally considered the brightest stars that have been connected with the association. None of these men is at present active in the "Creative Society," but the society continues to publish their works and the works of some other writers, besides publishing at irregular intervals a magazine which voices the views and literary theories of the group.]

**M**ODERN Chinese fiction is a wide realm. Despite the lament of one writer over "this China, where literature is not worth a cash," production continues at a high rate, and books flow in a constant stream from the presses of the numerous publishing companies in Shanghai. A stroll along Foochow Road west of Honan Road confronts one with a scene to be found rarely, if at all, in any other part of the world. And the tremendous array of reading material to be found there is in great measure the output of the last ten years or less. A large part of it is translation from German, Russian, Japanese, or English originals. Much of it, as in any country, is worthless from the point of view of literature. But after all deductions have been made there remains a considerable body of original and creative

literature to be placed to the credit of the army of Chinese writers whose work will be remembered when other armies have sunk into oblivion.

One of the groups which has won for itself a high place in the Chinese literary world is the "Creative Society" (創造社), under the leadership of Kuo Mo-jo, (郭沫若), Chang Tzu-ping, (張資平) and Yu Ta-fu, (郁達夫). The works of these and other authors published by the society are widely read and highly estimated. Both the popularity, therefore, and the literary quality of these books lend interest to the Christian references which they contain.

In a prominent position in Chinese bookstores appears a small, yellow-covered volume by Kuo Mo-jo, bearing the title of "Fallen Leaves," (落葉). By its attractive appearance and convenient shape it insinuates itself easily into the hands of the random visitor. Once there, it emphasizes its importance in a notation on an inner page to the effect that 10,000 copies in six editions have been printed during the last year and a half. The visitor, glancing casually through it, will find it to be a collection of letters, and will perhaps be surprised to discover that many of them close with such phrases as "Dearest, I am praying for you," "I pray that God will keep you under his protection," "Dearest, will you please pray too." If these phrases have been sufficient to awaken interest, the visitor may become a purchaser. By the expenditure of thirty-five cents the 154 page book is secured, and by the expenditure of a few hours of time it is read.

There are forty-one letters contained in "Fallen Leaves." The writer is a Japanese Christian girl named Kikuko, the daughter of a pastor. She has left her home against the wishes of her parents and come to work in a mission hospital in Tokyo with the intention of giving her life in service. The letters are written to a non-Christian Chinese student in the medical school at Okayama. He has been in Japan for many years, having left his home after being forced by his parents to marry a girl for whom he had no personal affection. Between these two,—the Japanese nurse and the Chinese student,—has grown a warm and deep love. Shortly before the time of the first letter they have spent a vacation of four days together in a secluded spot at the seashore, after which the student has returned to his school, hundreds of miles away.

The situation is thus in some respects a common and typical one for modern Asia. Three chief problems beset the Japanese girl. First, there is the question of her duty to her parents. In a long letter dated September 17th she describes a visit of her father to Tokyo for the purpose of taking her back home. He is the chairman of a pastors' conference, and the manual labor which his daughter is doing is a source of embarrassment to him when he stands before the other Christian preachers. Furthermore, he has plans of his own for the marriage

of his daughter. But his entreaties move her only to tears and not to surrender. Ranged against the traditional system of filial ethics is the new vision of service and the new call of her own awakening individuality. It is a case of Christianity versus Confucianism.

In the second place, there is the question of the student's first wife. Doubtless there is no great crime, according to the traditions, in accepting the love of a married man. But what about it from the Christian viewpoint? The Chinese girl is unloved and neglected. She is a wife only by virtue of parental compulsion. But what are rights? Is she not after all his wife? And is there any place for this new 'spontaneous love? Again it is a case of the rights of personality against the claims of a system.

In the third place, there is the matter of the vacation which they have just spent together. What is its aspect in view of the moral teachings of Christianity? "Now as my mind goes back to it," she writes, "I think how many terrible sins we committed! Of the life that was so happy, only a trail of fearful guilt remains." This feeling of guilt weighs heavy on her. She finds comfort in prayer and in the passage in John 8:3-11. She believes that "no matter what our transgression is, if with groans and tears out of our naked hearts we truly repent, concealing nothing, we can attain to complete salvation, and receive the enriching grace of complete forgiveness." But this comfort is only temporary, and throughout the period of the letters she is torn in the conflict between the beckoning arms of love and the stern, forbidding finger of Christian moral conventions.

It is impossible to say in just what proportions these three problems combine, but the total effect is to lead her through a valley of deep mental suffering. Her letters are in general sad, sometimes morbid. Full of the little details of her life in the mission hospital, full of philosophic musings, warm with love and tenderness, they are at the same time suffused with melancholy. There seems to be no way to harmonize the melody of her heart's desires with the voice of her Christian ideals. Her lover joins the Christian church in Okayama, but this seems only to add to her distress. She feels that he has found salvation at the same time that she has lost it, and that in consequence their paths are more widely separated than ever.

Finally, on Christmas night she sits down to write him her last letter, in which the pathos of feeling and beauty of expression reach their height. An opportunity has come to go to a remote hospital in the East Indies, and she has determined to seize this chance of solving all her problems by fleeing from them. She writes:

"Dearest, I am truly grateful to you. You have taught even this pitiful, strayed lamb to seek the homeward road, though it is so cold, so perilous, groping alone in this dark and boundless wilderness. But it



is all God's will, and I am ready to take this cup of bitterness and silently accept God's grace . . . In the beginning I had nothing, and now I have given even my sorrow back to God. I shall not be melancholy again. Though it has been much soiled, I see my early ideal gleaming darkly before my eyes, and even though I am lonely and frightened, I want to go—to go groping after it . . . Since we parted at the beginning of September I think only God knows the suffering I have had in my thinking of you. All my feelings have been written down from time to time in my diary . . . There is the sorrow of a pitiful weak woman, there are the luxuriant fancies for the future, there is pictured in imagination our future home, there is marked out the path of sacrifice on which we would struggle together—one heart, one body—for your country and for your people. Alas! they are all now the shadows of dreams! . . . Goodbye, dearest, forever! I pray that you will have peace always in your life, have salvation always, and never again lose the faith that you possess. When you are happy, or when in old age your grandchildren gather about your knees, remember that on a solitary island in the southern seas there is a woman, a foreigner, who spends her life in penance for her sins, and who in her prayers has never forgotten your name . . . ”

Such is a bare outline of the little book which has been and is being read by thousands of Chinese everywhere. It is primarily a love-story, but it is also a story of the application of Christian ideals to oriental life. The reader is not in a position to appreciate it fully without knowing one additional fact. A slight investigation into the life of the author makes it immediately apparent that these letters are only partially fictitious. In a letter written by Kuo Mo-jo to a friend on February 15, 1920, he describes how in 1916 he met a Japanese girl named Anna, who was a nurse in St. Luke's Hospital in Tokyo. She had been educated in an American mission-school and was the daughter of a Japanese pastor. Kuo Mo-jo met her, he says, at the time when a fellow-student and friend had just died. It seemed to him as if God, having taken away one friend, had given him another in his place. After his return to the medical school in Okayama he and Anna kept up a correspondence until December, writing two or three letters a week.

The Chinese student of "Fallen Leaves," then, was Kuo Mo-jo himself, and the writer of the letters was a real girl living a real life. Somehow this intensifies our interest in the book, and the conflict and suffering take on new meaning when we realize that a real person went through them. But it also forces us to revise the story to some extent. That last tearful farewell and tragic flight into the south seas must be erased from the picture. For the real Anna did not leave Kuo Mo-jo; she became his wife. And that, perhaps, is just the difference between fiction and fact.



# Student Rural Evangelism

## I. Impressions

GRACE BOYNTON

**C**HINESE New Year vacation means a variety of occupations and dissipations for college students and teachers. For two teachers and twelve students, it brought an opportunity to go out into the country on an evangelistic tour under the auspices of the Peking Christian Student Work Union. We were divided into two "teams" each comprised of both men and women students and each having one teacher along as "advisor," a much nicer word than chaperon.

The teams started by starlight early one cold January morning just after a heavy fall of snow. Snow impeded travel in the country to such an extent that we all knew our work would be rendered rather difficult, but the students were keen to go. We had two hours on an unheated train to the region on the Kin Han line near Liu Li Ho, and here the groups separated, one going to a market town called Ma T'ou and one to a hill village called Fang Shan. The baggage got mixed to begin with so that one perfect lady found herself in possession of a complete shaving outfit and one very vigorous gentleman had a hot water bottle, but this mistake was rectified by donkey express and after forty-eight hours everybody was properly outfitted.

The welcome the teams received at the mission compounds, where they were taken in charge by Chinese pastors and Bible-women, was a compensation for the long marches across the frozen fields. The students and their advisors lived as the country Chinese live, sleeping on k'angs and eating their two meals a day with great enjoyment. In general the program was the same in both places. The first night there was a welcome meeting attended by local church members, at which the work for the teams was planned. This was chiefly house to house visiting, for the snow kept the neighbors in their homes and we went to them; but each night scheduled a meeting in the compound chapel which was well attended by the people of the town, though those from outlying villages could hardly get to them. Sunday was given over to meetings—one especially for women, and the last night of all saw a "farewell" at which the teams produced dramatic and musical talents to amuse their kind hosts.

The house to house visiting called for the separation of the men and the women. We tramped across the fields to an outlying village and then at the entrance to the farm yards the men went with the grave grey-beards to one room and the girl students were taken elsewhere, usually

to the chief family room where all the women and children of the place swarmed around them. There were some marked advances over the experience of former years with which one member of the group could compare the present enterprise. There was much more friendliness and much less curiosity, on the part of the villagers. There was much more humility and eagerness to adapt themselves to the country life among the youthful preachers. Very moving and sincere were the little talks and stories and prayers with which the young people sought to give their message; very valuable and illuminating were the discussions back in the church compound between the visitors and the pastor and Bible-women who were giving their lives to their work. One lad, on fire to have the church "get out and do something," was wisely rebuked by the blind resident minister who had a new light to give that boy on the disregarded exertions of past generations of Christians. One of the girls who came from a southern province and whose Mandarin was not perfect had a precious realization of her usefulness through the effect of a little story which she had prayerfully prepared and which went straight to its mark in the hearts of her auditors whom she had been afraid would not even understand her.

The teams spent five days among the country workers and their people and returned to Yenching with an infectious enthusiasm for the trip which caused other students to wish they too had been along and to resolve not to miss the opportunity when it comes around next year.

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## II. Is It Fruitful?

STEPHEN C. PEABODY

Are there any constructive and permanent results in sending groups of students to the country for a few days during Chinese New Year? As a partial answer to this question let me sketch some of my impressions of the work done this year round about Ma T'ou. Space will limit me, to the unfortunate exclusion of many breezy incidents: as when bedding rolls went astray so that a warm-blooded man had the exclusive use of a lady's hot water bottle one blue, cold night—while she had his shaving apparatus, as partial consolation.

First the value for the students who went out: Their good spirit in wading through the heaviest snow fall of the year, often with insufficient bedding and clothing, and in strange surroundings, together with their enthusiastic efficiency day after day, was an extremely heartening experience. The talks they gave and the conversations they had with all kinds of people demanded that they be articulate in the deeper things of life. They were no longer in a class room, quietly and critically analyzing life, often a life far beyond their experience to judge. This

was a time when they had to express their own convictions, the things that have vital meaning for them—give a reason for the faith that was in them! The clinch of discovering constructive, positive values in living to share with others was an invigorating and deepening experience. With some, it consciously threw them back on resources beyond themselves. It brought balance and wholesomeness to their usual student life of absorption.

Also it reminded them in poignant fashion of the real conditions among most of the people of the country: their solid worth and common sense, their gallant struggle with poverty, illiteracy, disease, war and banditry. It placed their feet firmly on solid good brown earth. It brought a new broad respect for country people together with a new challenge for service, in the long, long struggle.

But what about the people to whom they went? Can we look for very large results from such a spasmodic venture? No! None of us care to over-estimate what a few days can do when we have to look at the work in terms of tens of years. But who can deny the value of the exuberant kindness and interest of those young people. Why, it was like a bath of life for many of the veterans in service, weary with the dust and endlessness of the long struggle. The ready appreciation of the problems, the contagious optimism, the concrete suggestions—all surely brought an encouragement and an impetus which will carry through into the coming months. Already there are reports of new people interested in the church and new plans among the older members of the church.

Finally, there are large implications of this sort of enterprise for the church as a whole. It is a vibrant burst of hope for a church which may be suffering from spiritual hardening of the arteries. Its adventure, its outgoing, its youthfulness can have a leavening influence upon any church which is drifting complacently along as a mutual aid society. It has the breeze of the open places about it—a sure cure against ecclesiastical cobwebs and stuffiness. Let the church undertake this pioneering as one of its own opportunities!

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### III. A Student Experience

MISS LIN AI CH'UN

There are many of God's children who know that there are many kinds of work waiting for them to do. They are, however, afraid of hardships and easily think out numerous reasons to comfort and excuse themselves from undertaking such work.

In reality they don't hear God saying to them, "My child, I can use you to do any kind of hard work if you will only let me. See



what I did with Moses, Joshua and Gideon! They did all sorts of wonderful works simply because they were willing to let me use them."

So it was with me. At first when I heard somebody ask me, "Are you willing to go to preach for a few days in the country during this winter vacation?" I answered, "Let me think for a while then I will tell you." As I left that person I felt that this kind of work is very important. Then I said to myself, "Well, I can't go. I cannot speak the Peking dialect very well. Even my schoolmates cannot understand sometimes what I say to them. How, then, can I talk with people in the country? Of course I cannot. I am a southern girl. We are now for the first time having cold weather. This, I feel, is hard to bear. In the country it is colder yet! How can I bear it? Of course I can't go." For this decision I had plenty of reasons. I felt it quite all right that I should not go.

That evening my heart was very heavy. There was a burden within it which I could not bear. I knelt down to pray. After that I began to read my Bible as usual. As I opened my Bible, the very page I read told me how Peter converted three thousand people within one day. Immediately I began to wake up. I knew that the reason my heart was so heavy was because the Holy Ghost was working mightily in me. My Heavenly Father was demanding me to speak for Him in the country! I stopped reading the Bible and began to pray again. I spoke straight to God saying that I was willing to go. Immediately my heart grew lighter. At the same time I heard the voice saying, "My child I can use you to do any kind of work if you are only willing to let me. See how I touched the tongue of Peter, the fisherman! He converted three thousand people within one day." After my prayer I immediately ran to the person who had spoken to me to tell her that I was willing to go.

I went with a group of students to Ma T'ou village. The day after our arrival we were divided into two groups. One group went to visit the members of the church in Ma T'ou. The other group went to preach in a village which was about a mile from Ma T'ou. I was in the second group. When we reached the village the people gathered around us. I was excited and began to talk first. I talked about ten minutes. Miss Sun, a member of the church, who had led us to the village, asked the people, "Can you all understand?" They shook their heads. One of the women answered that she could not understand at all. My heart was broken. Immediately I saw my own mistake. Then I began to pray while Miss Sun was talking to the people. I said to God, "O! Heavenly Father, forgive me. I was relying upon myself in speaking to the people a few minutes ago. Now I am here before all the people. I am willing to let you use me." I prayed and prayed again in my heart until my tears were nearly rolling down. I thought,

"If they could not understand what I said to them, what is the use for me to come here."

After Miss Sun had finished talking, I began to talk again. This time I dared not be in such a hurry. I was praying within my heart every second. As I was standing up suddenly there came into my mind a story which I heard in the Sunday School when I was little. I began to tell that story, for I knew that it was what God wanted me to tell. It was a story about a little child who thanked her parents for bread. Her parents told her to go and thank the miller. The miller told her to go and thank the farmer, and the farmer told her to thank God, who sends the rain, sun and snow to make the crops grow. After I had finished my story, they all nodded their heads. They agreed with what I said, and said, "This is very true." They were all farmers. They understood that sort of thing very well.

Then Miss Sun again asked the people if they understood. They answered that they could all understand. They said that the second time it seemed like another person speaking. I myself knew the secret very well, for it was God who used my tongue to tell the story. Even afterwards I must pray before speaking.

From my own experience, therefore, I can prove that there are no reasons which can excuse us from doing God's work. If we say we have no knowledge, well, each of us has a tongue, and if we are willing to lend it to God He will use it. If we say we are afraid of hardship, well, there is nothing harder than death. Yet our Saviour Jesus Christ died for us, so we have to suffer for Him too. If we are afraid of failure, let us trust Him with our whole heart, for He has never failed.

When we meet a chance like this, we must give ourselves entirely to God and let Him use us. We need not fear! He will perform all sorts of marvellous works through us, if we only let Him.

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## The Present Worth of Christ

J. W. LOWRIE

**I**N compliance with the suggestion of esteemed mission friends one is sending some thoughts on this great theme, especially with reference to the Church in China in this time of crisis, and more with the purpose of outlining aspects of greater importance than of dwelling in detail upon any one of them.

The present worth of the Lord Jesus Christ to the Church in China would quite naturally fall into the two categories of the more and the less realized elements in that precious worth. And as one contemplates the Church in China he visualizes the scattered companies of true

believers in the country-side and market town far and wide, as well as in the cities and the ports, unified by a common life drawn from the Christ they trust and adore and seek to follow in their daily walks and contacts with men, though they may be grouped under differing names and may vary in their organization and manner of worship.

And does not Christ's worth to them lie first in that glorious origin with the infinite God on high whom China in her more ancient day acknowledged and revered in a dim undefined sense more certainly and practically and constantly than now? Christ Jesus, leaving, as He said, "the glory which I had with thee before the world was" and coming to tabernacle with us for a while and returning to His place of honour with the Father, has brought to light the fact that there is a Person at the helm of the universe, a Person who can be known and trusted and loved, and who actually sent Christ Jesus who was rich with Him to become poor for us that we "through His poverty might be rich." The Church in China will not be able to comprehend fully any more than we what the mysterious relation of Christ Jesus as only begotten Son of God is to the Father; it does, however, know that equally with the Father He is trusted, loved and obeyed, that into His hands His people commend their spirit, as Stephen did, and that the Father is not grieved but delighted at the homage and gratitude offered alike both to the Lord Jesus and to Himself.

Then the recognition of representative responsibility is so deeply rooted in the thought of China and so has the approval of centuries of usage that those utterances of His own lips quietly assuming to be sin-bearer for the many, such as "the Son of man came to . . . give his life a ransom for many" and "This is my blood shed for many for the remission of sins" are seen by the Chinese Christian to be in harmony with a great general principle, and the amazing message of the gospel shining out of the old prophet's word "All we like sheep have gone astray and the LORD hath laid on him the iniquity of us all," together with the fore-runner's great announcement "Behold the Lamb of God which taketh away the sin of the world" find wide and grateful acceptance in the heart of His people. The wonder begins when He who is so exalted and mighty moves on with such fervour of determination to love us to the end. It is often through a long train of experiences that they, as we, obtain and enjoy the thrilling sense of what it means to be saved by grace. The savour of salvation by grace once enjoyed, however, the present worth of Christ is indescribably magnified.

The Chinese Church far and near has its living witnesses to the life-transforming power of Christ. The heart acceptance of Him has resulted in the new birth. Myriads can say, "Whereas I was blind now I see," and even those who are outside testify to seeing men who were moral cripples given power to walk and run in uprightness and self-



control. Where Christ is looked upon as an Example He exercises a certain power as an example, but where He is approached as the infinite Giver of life He gives freely and wondrously the new nature. The statement "If any man be in Christ he is a new creature, old things are passed away; behold, all things are become new" is illustrated and verified in thousands of lives among the companies of believers in China. His present worth as of One who came that they might have life and that they might have it more abundantly is the joyful tribute of a great host of those who have passed from death to life through faith in Him.

In China's present distresses also comfort has come to her true believers as they remembered His sufferings for them so infinitely more terrible than any they have been called upon to endure. His were sufferings from which He could have escaped, but He would not for the sake of those whom He came to save. How certainly, then, would He draw near and sympathize with them in their distresses of to-day. There have been quite recently some sudden and mysterious overthrows of those who menaced the very foundations of society which Christians would naturally attribute to the intervention of One who is almighty, who cares for China and for His own people there. But even where relief has not been provided immediately, groups of Christians have found a solace in telling their griefs and fears to Him who is in their midst strengthening them to endure and encouraging them with the hope of a better day.

Another aspect of the present worth of Christ, peculiarly important in these unsettled transition days, is His innate and supreme authority, so quietly assumed yet so manifestly His divine prerogative. In control of wind and wave, of the animal world, of disease and death was He, and of the evil spirits that knew and feared and fled away at His command; and this lent weight to all His commands concerning the person, the family, society and the Church. He confined Himself to the declaration of principles, but they were principles by which His Church should be controlled throughout the ages. He declared the Old Testament Scriptures could not be broken. He laid hold of some precepts of the very Decalogue itself and rendered them far more difficult to fulfil; so that the Sermon on the Mount becomes the Law of the new Lawgiver, immeasurably more difficult to obey than the old one, and therefore making more urgent and welcome His provision for salvation by a Redeemer.

He spoke of the Church as "my Church"; He instituted the ordinances for entrance into it and for permanent binding of His followers together in the memorial service which, bringing to mind His atoning death and resurrection, has ever remained the throbbing heart of the Church of Christ in all the world. She has the assurance that Jesus Christ is the same yesterday, to-day and forever; and in her recognition

of His authority over her and her ever-present desire to please Him, and in His consequent continued illumination and guidance lies her hope of keeping a safe course through the subtle temptations of these and future days. Revering and loving Him as Lord, she is as secure in the twentieth century or any succeeding century as she was in the first.

Again Christ Jesus brings to the Church in China His own revelation of Nationalism. He plainly viewed mankind as one family; He most frequently designated Himself the Son of man. Though born of a Jewish mother and only once or twice passing beyond the bounds of Judea, choosing His immediate disciples from among the Jews, honouring the ancient Jewish Scriptures as divine and observing carefully the Jewish days and feasts and ceremonial, yet no one thinks of Him as a Jew. In His definite plan He contemplated all men, He taught for all men, He lived and died for all men. He heralded a universal kingdom—the "Kingdom of God." He declared that men would come from the East and the West and sit down with the ancient Judean men of faith in that kingdom—He viewed it as "my kingdom" just as He held the Church to be "my Church." And though He had defined and established the family as a unit, each family as it were a castle by itself, and at the same time provided that all families on earth might loyally and harmoniously be gathered into that kingdom of His, so should it be with the nations of the earth. "And, I, if I be lifted up from the earth will draw all"—all peoples, Greeks (for they were Greeks who were there seeking to see Him) and Romans as well as Jews, "unto me." He will not hinder China from cherishing and cultivating national consciousness and a vigorous, new, free national life, but for His Church in China He has prepared that fellowship with nationals of other lands who are His followers, all of whom recognize an allegiance to Him and His kingdom as supreme and look upon one another as fellow citizens of that kingdom, joined in heart to labor for His reign of love and peace.

In these days when men run to and fro and knowledge is increased, when an almost exclusive emphasis is placed upon the material, the present and the seen, Christ Jesus appeals to His Church not only by His utterances, but by the whole animating spirit and outlook of His life to remember that the unseen is real, the spiritual eternal; that in that Father's home there are throngs of happy beings interested in the welfare of beings in this world, who rejoice indeed over one sinner here that repenteth; and that the Lord Jesus Himself came from that world to this to bring eternal life and prepare us to share that home above with Him forever. He came to establish beyond the shadow of a doubt that Love is the most precious reality in the universe; that the things men chiefly desire and strive for—gain, pleasure, place, possessions—are but for the present and cannot satisfy; that personality, character and what-ever exalts and beautifies or degrades and defiles it is real and permanent;

that living for God, for Christ, for others and even suffering for others is the life well pleasing to God, all placing of self first being mistaken and ruinous. And all this He sealed by His life of love and His offering Himself upon the cross for us at last.

And finally, the Church in China can realize and enjoy the present worth of Christ in obtaining and sharing His absolute assurance of victory at last. It is a time of bitter conflict, of subtle temptation to doubt and even to despair. The forces of worldliness and iniquity seem overwhelmingly strong, the powers that are bent upon destruction of the family and of society seem to increase, the misunderstanding and jealousies between the nations seem to continue, plans and policies to prevent horrible warfare seem to be unavailing, serious mindedness and purity do not seem to be gaining ground among our youth, and faith in Christ as Saviour of lost men seems almost to be fading away. But on the other hand the Church which recognizes Christ Jesus as her Head, her Leader and her King, knows full well His forward look to that day when the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea, when He shall sit as judge of the multitudes, dividing them to His right hand and to His left, when He should beat back and cast away out of His sight altogether the powers of darkness and the kingdom of heaven shall be set up and never to be destroyed. And the certainty of all this is sealed to His Church by His own return from that last scene of seeming defeat and despair with the "All Hail" of the resurrection morning and the "Peace be unto you" of the evening. "I am he that liveth and was dead and am alive for ever more."

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## The Crisis in Christian Education

H. E. WILLMOTT

**T**HE 14th Annual meeting of the East China Education Association which was held at Soochow, Kiangsu, April 5th to 7th, brought together for the first time since the "break" a large group of Christian educationists. The two-hundred and eleven persons present, forty per cent of whom were women, represented six colleges, thirty-eight middle schools and twenty-three primary schools; they came from twenty-two cities in the three provinces covered by the Association—Kiangsu, Chekiang, Anhwei. This was the largest attendance in the history of the Association. Of the total number present, however, only seventeen were missionaries: and these were in a new relation to the whole situation. Commenting on this, the General Secretary said: "in previous meetings the Chinese were present and could discuss the various



questions but did not have the final authority as to what should be done in the schools; now they are here with the responsibility of guiding our Christian institutions." The small number of foreign co-workers present was, however, deprecated by the Chinese. More than one speaker commented upon it and emphasized the need for the closest cooperation and understanding, expressing the hope that in the future foreign missionaries would attend the annual meetings in as large numbers as formerly. This wish on the part of the Chinese for closer cooperation is illustrated in their decision to abolish the office of general secretary and have only two executive secretaries—one Chinese, one foreign—on an *equal* footing.

During the two and half days of the meeting the problems of curriculum, teaching methods, text-books and materials were represented by only one short, half-hour address on "foundations of method." The problem of registration was not on the program and was mentioned only in the primary school sectional conference during the discussion on the question, "Should any marked change take place in the aim, character or number of Christian primary schools?" A lack of understanding and of any careful thought on the problem of registration was quite apparent, though it was generally felt that registration of primary schools is very desirable. As to a change in the number of primary schools there was no uniformity of opinion.

The main emphasis of the conference was on the Christian character of the school:—"How shall they be maintained and developed?" First, there must be no compromising of aim, Christian schools must have a definitely Christian aim and be plain and outspoken about it. As one speaker said, "Is the lamp to be put under a bushel or under the bed and not to be put on a stand?" The Conference accepted the aim as formulated by the Chinese group on Standards of Religious Work: "The purpose of the school is the formation of strong and perfect citizenship, the development of a democratic spirit, the training of vocational knowledge and skill, and in particular, the perfection of the spirit of Christ." Secondly, the faculty must be predominately Christian. The resolution passed by the meeting stated "that the minimum standard for faculty be that at least 70% be Christian, and that in view of the fact that this is a controllable factor, efforts be made to have 80 or 90% Christian." Thirdly, the student body of our Christian schools should have a large proportion of Christian students. One resolution passed, which urged administrators to increase the proportion of Christian students, expressed the conviction that this has a direct bearing on the Christian character of the school. Although the relation of school and church was not one of the topics discussed, it was referred to by several speakers. Judging by what they said, it would seem to be the opinion of the group that neither the church nor the school can get on without the closest cooperation with each other.

Perhaps the thing of greatest significance in the meeting was the confession of a keen sense of lack on the part of teachers when faced with present day student-life problems. The students' patriotic hopes and passions of a year ago have given place to a pessimistic outlook on life's meanings and values. Those present were convinced that Christianity has the answer to these fundamental problems, but admitted also that they do not know how to present this answer in such a way as to fully meet the situation. As Mr. Y. C. Yang, president of Soochow University, one of the outstanding leaders in the conference, said: "Christian Education at the present time has a mission and responsibility greater than ever before—but it is in a very crucial period—like a boat approaching a rapid as it descends a river. If properly managed, it can make wonderful progress; if not, there will be a wreck. We must hold fast to the rudder and steer a definite course." Endeavouring to find a way out, the meeting appointed a technical board on religious standards, one of the duties of which is to cooperate with the East China Summer School in providing the following courses, so far as practicable:—

(A) The Administration of Religious Work:—a course for principals and religious workers, in the organization and direction of religious work by the whole faculty.

(B) The Meeting of Students' Religious Needs:—courses for the general teacher in preparation for meeting the religious needs of students.

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## In Remembrance

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Dr. Robert C. Beebe

AN APPRECIATION

**C**HINA never had a more loyal, more understanding friend than the good physician, Dr. Robert C. Beebe who, on March 12, at Clifton Springs, entered into the Higher Life. He had returned to America in 1927, owing to ill health, after forty-three years of service. He died in his seventy-third year.

Dr. Beebe was of New England stock. His father had gone to Ohio as a pioneer physician and died there, leaving two sons and two daughters to grow up on a farm under the wise care of a Christian mother. After his college years at Oberlin, Dr. Beebe was graduated in his medical course at Western Reserve. He also had considerable experience as a druggist. After his marriage he practised medicine for a year in Cleveland. Rejecting the offer of a lucrative position with

Parke, Davis and Co. in their laboratories, he came to China in 1884, where he built a large and attractive hospital and chapel at Nanking. In the language of a Chinese assistant, "For nearly forty years he preached and healed, and saved many, both in life and soul." His name was known all through the city and in thousands of villages from which patients came for treatment. For some years he also served as Dean of the Medical School in connection with Nanking University.

Dr. Beebe was loved equally by officials, gentry, coolies, and beggars. Thirty years ago on the recommendation of the Viceroy, Liu Kun Yi, a very high decoration was conferred on him by the Emperor.

Largely because of his public spirit, Nanking became a model community in which all foreigners harmoniously worked together for the common weal. He and his devoted wife did much to establish "Hill Crest," an excellent school for foreign children, which flourished for many years until destroyed by Communist soldiers in March, 1927. He was, also, for many years closely connected with the CHINESE RECORDER, serving it as a member of the Editorial Board and in other ways.

Dr. Beebe rejoiced in the neighborliness and good-will of the genial Jesuit Fathers, considering their intercourse a very great privilege. For many years he and Father Vernier were warm friends.

In 1915, knowing that he must soon enter the long, long Valley of the Shadow of Death, he removed to Shanghai to act for some years as Secretary of the China Medical Association and editor of the "Medical Journal." As physical strength declined, his soul-life grew even more beautiful. He wrote graceful magazine articles and lovely poems during those days of patience when the Valley grew darker.

Dr. Beebe's life was one consecrated to three ideals—the *Good*, the *True* and the *Beautiful*. To his scientific mind was added a certain infusion of mysticism. He lived so near God, that patients could feel a Power for good,—the Holy Spirit working through him for healing. He loved the truth, and eagerly sought after it with his whole heart, never fearing to follow the leading of its white light. How he loved to search for truth in the Bible, making of its verses a rosary—each thought a pearl over which he lingered lovingly during the shadowed years! And he had a passion for beauty, enjoying it in the contour of a mountain ridge against the sky; the arch of a bridge; the dignity and glowing colors of an old temple; and the ogee curves of its roof. Who will ever forget the glory of flowers and trees in the Beebe garden, or the beauty of the hospitable home flooded with sunshine and music, the walls lined with pictures and books? Even the old hospital kitchen was a thing of beauty, with its spotless walls and white tiling, and the burnished copper of a Chinese range, above which was written in Chinese:—



"Back of the wheat is the flour,  
And back of the flour, the mill;  
Back of the mill is the sun and shower,  
The wind, and the Father's will."

Dr. Beebe was always a sunny optimist and his poem, "A Happy Pilgrim," is a beautiful pen picture of his own pilgrimage through the long Valley of the Shadow of Death till it ended at last in the dazzling dawn of eternal morning.

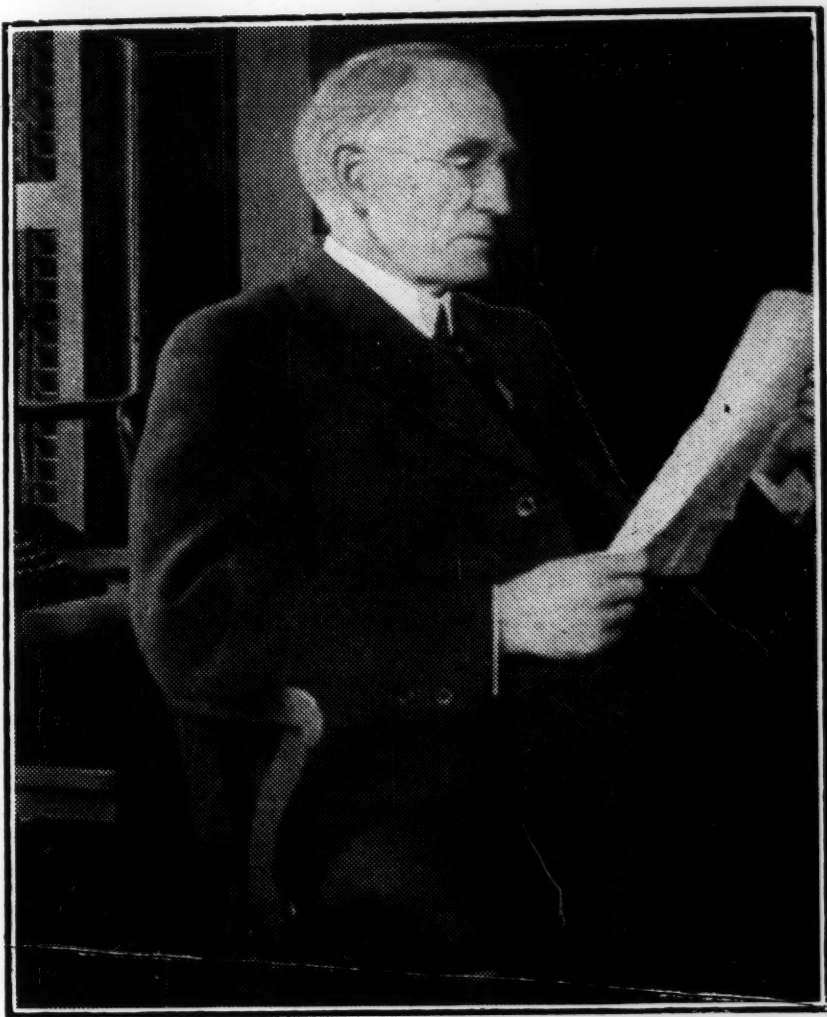
#### A HAPPY PILGRIM

Happy the one who treads this vale of tears  
With dauntless breast and heart devoid of fears;  
Who sees beyond the gloom of coming night  
The glory of a radiant morn serene and bright;  
Who sees the promise in the dawning rays  
Of glad fruition of life's fitful days;  
Who sees beyond these days of toil and strife  
The rest and glory of immortal life.

Who does not mark the swiftly passing years  
With sore regret or sadly pressing fears;  
Who goes not down life's pathway all alone,  
But holds his Father's hand to lead him safely home.  
He leads through pastures green, by waters still,  
With blessings rich a brimming cup doth fill.  
When shadows gather round, the Father's loving might  
Answers at evening time, "It shall be light."

Then why regret the swiftly passing years,  
While still more joy awaits the one who hears  
Within his heart the Spirit's gentle voice,  
"I am the Way, the Truth, the Life; in Me rejoice,  
For in the riches of my love and grace,  
Within my Father's house I have prepared a place  
For you and all that truly seek for me,  
That where I am, my loved ones too may be."

LAURA M. WHITE.



*By courtesy of the Shanghai Times*

DR. ROBERT C. BEEBE



MR. WANG HANG T'ONG.

## Mr. Wang Hang T'ong

A dear friend has passed away, a wide circle has sustained a severe loss, but many will thankfully remember one who did so much for the youth of China. His influence will be felt for many years to come.

Mr. Wang Hang T'ong was born in 1868, and after graduating from the Hangchow Presbyterian Academy entered the teaching profession. The experience he gained, coupled with his mental alertness and desire to be of lasting help, led him to begin the task of supplying books specially suited to the needs of elementary schools. During the next fifteen years thirty-seven books appeared,—a steady flow of primers, readers, arithmetics, geographies, histories, etc., full of useful knowledge and rich with suggestive facts regarding astronomy, physiology and hygiene, all from a Christian standpoint. New illustrations were prepared, and so inclusive was the information presented, and so wise the method used, that the pupils learned to appreciate knowledge for its own sake, and with widened outlook and well-equipped minds were prepared for fuller life work. In his early life Mr. Wang was helpfully and happily associated with Dr. Ernst Faber, and later with Mrs. G. F. Fitch, in providing Christian literature for the learned as well as the simple.

For thirteen years Mr. Wang rendered faithful service in the Presbyterian Mission Press, then for the succeeding thirteen years was with the Commercial Press in various capacities, as sales manager, advertising manager, director, auditor, and latterly in supervising bank-note printing, for all of which his keen mind, wide knowledge and inflexible honesty fitted him.

In this time of crisis China needs such men as our departed friend,—sensitive to the country's deepest needs, confident of ultimate progress in what is right and disentanglement from that which retards and impoverishes, and basing all efforts on truth, morality and religion. Possibly the greatest work accomplished by Mr. Wang was along the line of his publications, appreciating as no one had done to the same extent the educational needs of the young people and availing himself of the unique opportunities presented. He was a pioneer in bringing light into the home, sunshine into the school-room, and a widened horizon to the too-frequently neglected girls, whilst aiding in the building up of strong Christian character.

Mr. Wang died on March 16, after a long illness borne with Christian patience and resignation. Our deepest sympathies go out to his widow and children, and to his colleagues in the Commercial Press.

GILBERT McINTOSH.



## Our Book Table

WILL CIVILIZATION CRASH? Lieut. Com. J. M. KENTWORTHY. *Ernest Benn, Ltd., London. 12/6 net.*

DOES CIVILIZATION NEED RELIGION? REINHOLD NIEBUHR. *The MacMillan Co., New York. Gold \$2.00.*

Together these two books deal with the two most pregnant problems of western civilization—war and religion. We have read them together. They belong together. All Christians in China interested in the future of "Christian" civilization should likewise read them together. Mr. Kentworthy is the "Borah" of the British Parliament. Mr. Niebuhr is trying to trace out a path for religious effort and experience in a world caught in the meshes of a mood woven of superficial smatterings of science and utterly utilitarian and selfish ends and ideals. Both books give one furiously to think unless one is like a medieval knight encased in armor and trying to fight modern high explosives. There are such modern optimists! Both these writers deal with social explosives of the greatest potency. With relentless determination Mr. Kentworthy describes the various "dumps" of political explosives scattered all over the world, any one of which may become the starting point of another and vaster world war. He even discusses the possibility of such a war starting between the most civilized and powerful nations which are even now engaged in a naval race and much subterranean criticism of each other. How can this possibility be headed off? For it is just such a possibility that threatens to blow civilization into ruins! Mr. H. G. Wells practically says in the introduction that only a popular will-to-peace will bring to an end the war psychology. This fits in with Mr. Kentworthy's idea that self-governing peoples must undertake direct responsibility for decisions on peace and war by means of national referendums. Here is where it is wise to read Mr. Niebuhr's book. For the will-to-peace will hardly come except out of religious wills. War and other social ills will not cease except as men learn to draw and depend on spiritual forces and make them dominant over material things and interests. And "religion," says Mr. Niebuhr, "is not in a robust state of health in modern civilization." The followers of Mars appear to be more robust and determined than the religionists, for all the fine ideals of the latter. Christianity, for instance, is itself torn by conflict. It is "Christian" nations who have advanced the science of war to the nth. degree. War in the last analysis is the expression of the lust for power and profit. It is a "stupid, useless, and indefensible crime." What, then, is the matter with religion that it cannot lead in stigmatizing and rejecting war? For one thing Protestantism, while not solely responsible for the unethical aspects of modern civilization, has given a religious sanction to material gain. Even philanthropy may (and indeed often has) become "a method of satisfying the ego and displaying power." Does that philanthropic motive, by the way, have any significance for the modern missionary enterprise? Now Mr. Niebuhr criticises modern religion and religionists, modernists as well as fundamentalists, with relentless vigor. And yet he urges that religion to be effective must be other-worldly to the extent that it makes men somewhat *indifferent* to material gain and power for their own sake. Nevertheless he says, "The final test of any religion must be its ability to prompt ethical action upon the basis of the reverence

for personality." This indifference about what one has oneself must be accompanied by a great and driving concern that others get what they need and ought to have. At this point religion must needs be in conflict with civilization. This Christian conflict with the unethical aspects of civilization must take the place of Christianity's internal strife. Such a conflict with civilization is inevitable for "there is little in the gospel of Jesus which conforms to the dominant interests of modern life." These two books are, therefore, a challenge to modern Christians to heal the ulcers of war and social inequities by living a religion that is other-worldly to the extent of being like that of Jesus and yet making it work in a world of human needs and practical considerations.

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THE SOCIAL TEACHINGS OF MEH TSE. L. TOMKINSON. *Asiatic Society for Japan.*  
P. O. Box 108 Central, Tokyo. Yen 3.50.

Mo Tzu (Meh Tse) was an ardent social reformer who based his ideas on religion and tried to live up to what he urged on others. This book provides a translation of his social teachings, giving in each case the three variant versions thereof and showing where he quoted from and followed the Sage-Kings and wherein he thought independently. The translator does not think Mo Tzu was as utilitarian as he is often charged with being nevertheless, he says, "one misses (in his teachings) any thought of a love spontaneously expressing itself." Yet it was a love the root idea of which "seems to hover between 'impartial' and 'mutual'." Mo Tzu aimed to be *practical*. He was intensely concerned with the operation of a love that sought to meet all men's actual and physical needs as well as lead them to practise personally the way of the Sage. He wanted a love that worked; that was more than an admired concept. The basis for such a love he found in the will and practise towards men of T'ien. As T'ien sought to do men good so men should seek to do good to each other for all men, including the rulers, are subject to His Will. Moral and economic distinctions are at the bottom of the misery and unhappiness in the world. That, at least, is how we would summarize his idea. The Empire is to be united around the superior people; the Emperor is to head up this unifying process by "following T'ien." That gives to society a religious purpose as its chief unifying factor. The "charitable man" is to "assist all that makes for the welfare of the world and to remove all that is harmful to it." These translations do not indicate that Mo Tzu was concerned much with the adoration and worship of the Supreme Being in and for themselves. His concern was the social implications and applications of a religious attitude. He recognizes that it pays to be good though he makes, it seems to us, the Will of T'ien rather than the pay the ethical motive for such well-doing. More than once, however, in these translations reference is made to T'ien's *dependence* on "the people for his sustenance." It is also hinted that this dependence is the basis of T'ien's love for men. This anthropological interpretation of the motive of T'ien would seem at first sight to give it a utilitarian tinge. Yet in the second version of the chapter on the "Will of T'ien" we are twice told (page 90) that T'ien "alone receives no return" for his generosity to men. There is evident here a difference of opinion between the probably different writers of the various sections. The idea of T'ien's disinterested good treatment of men seems to be the dominant note. Perhaps there is here also the germ of the motive some-

times attributed to God whereby he does everything for his own glory. While this set of translations does not include the parts of Mo Tzu which deal with logic and dialectics as such it is the most complete set we have so far seen. How far various readers will agree with the translations will depend upon individual predilections to no small extent. Mo Tzu tried to look at and call on his fellows to treat men as men on the basis of their common needs rather than on that of their natural and inevitable intellectual inequalities, factors which certainly influenced many Confucianists in their social attitude. He further believed in the equality of men's moral ability to practise altruism.

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HILLS OF BLUE. A. E. GRANTHAM. *Methuen & Co., Ltd., London.* 25/- net.

There are three approaches to the history of China, the idealistic and ethical levels of her thinkers, the lives and struggles of her rulers and the plodding and sufferings of her people. Of China's thinkers and their dreams and lore this book makes only passing mention. Of the Chinese people, beyond reference to the rise and fall of population, there are therein frequent but only incidental references to their dire sufferings and occasional revolts. In the main this book, written for those who care not for sinological research, deals with the rise and fall of dynasties, and the rise, struggle and downfall of rulers more often stirred by the lust for power and splendor than the desire to set up and maintain a just and equitable government. Of course China has had just and equitable rulers. At times also just and fearless men protested against the callous living of the bad rulers always with danger to themselves and frequently ending in disaster. But such are somehow jostled into the background by a swirling procession of buccaneer aspirants for political power which makes up the most of this cinematographic delineation of Chinese history. Brutal and callous methods of obtaining and holding political power stand out above the more gentle and humane efforts of the minority of those who have ruled, or misruled, China. At least that is the impression forced upon one by this book. Its chief note is passionate recklessness and opportunistic strife for power. One wonders how China managed to persist in the face of such a long and desperate orgy of political struggle. It is interesting to note, too, how often and vigorously women played a part in these convulsive dynastic conflicts either directly in the spotlight on the throne or more often in the shadows behind it. Such histories have their place. Similar ones could be written of western peoples. Readers need, however, to offset the impressions received from such books by delving also into histories that tell of other aspects of the lives of peoples besides that of the selfish and callous struggles of the majority of their rulers. This is particularly necessary in the case of China. Her thinkers and seers were most often protestors against just such misrule as looms up in the pages of this book and not often sharers in it. Nevertheless in spite of its emphasis on the conscienceless aims, intrigues and deeds of many of China's rulers this book will, for those who read it carefully, give insight into the rise and fall of religions and philosophical ideas, art and humane aspirations. Confucianism, for instance, waxed and waned in influence. And yet the soul of the Chinese people slowly came to recognize its inherent nobility and to give it the place of lasting supremacy in their thought and life. Furthermore one can glean from its pages enough information to show



how the Chinese have experimented with various types of life, mystical, magical, avaricious and forceful and come finally to yield the sceptre to that founded on moral influences and man's intuitive bent towards goodness. The history of China cannot be written solely, or even mainly, in terms of the sweltering swarm of power- and pleasure-seekers which swagger through these pages and end more often than not in tragic disaster. Full well does this popularized historical story illustrate the truth of the old saying that those who live by the sword shall die thereby. Perhaps Chinese history as treated in this book is one reason why China so ardently longs for peace. She is utterly wearied of war.

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ACROSS ASIA'S SNOWS AND DESERTS. WILLIAM J. MORDEN. *G. P. Putnam's Sons, New York—London.* 25/- net.

This volume is a "record of unflinching courage and great endurance," says Roy Chapman Andrews in the Introduction. The author views it as the record of a "hard and tortuous trail, eight thousand miles long, from the valleys of northern India through the Himalaya, the Pamirs, and the Thian Shan, northward to Mongolia and Siberia, then eastward across the almost endless steppes to Manchuria and China." Transportation difficulties were legion and crushing. Valleys, mountain ridges, deserts, glaciers, snow, cold and scrumpy meals were the order of most days. It is a thrilling story of human endurance and determination. And to what end? To prove a theory held by the author that *Ovis Poli*, which seemed to be approaching extinction according to all available reports, were still plentiful in the fastnesses of Russian Turkestan, and to acquire more information about them and specimens of them for the education of those who cannot travel. To this end Messrs Modern and Clark, the two scientists who made up this Asiatic Expedition, received the backing and aid of the American Museum of Natural History. In the search for exact knowledge these scientists are adventurous to the last degree. Once they were tortured and in danger of assassination; and on most days of the trip they cheerfully risked their lives for the sake of exact scientific data. This perhaps few of those who view in glass cases the groups of *Ovis Poli* they will contribute to the Museum, will realize. While reading the question frequently arose as to whether or not modern scientists have not beaten religionists in adventurous daring and whether or not this explains why in modern times science is more attractive than religion. Actually for the sake of science these explorers went where nothing could protect them though they used such things as passports and letters wherever and whenever possible. Somehow one can but wistfully desire that religionists might imitate such an adventurous daring, for the sake of setting up fair and loving human relationships, as these scientists did to establish a few facts about a beautiful and rare species of sheep. Seventy-one illustrations serve to clarify the text and give insight into strange ways of living.

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THE CONFUCIAN CIVILIZATION. Z. K. ZIA. *Commercial Press. Mex.* \$0.50.

We are glad to see this useful and suggestive brochure appear in a second and revised edition. Most earnestly would we advise all missionaries to read it, especially the juniors. Not only does it give an illuminating insight into the permanent values in Confucianism it also makes plain



the supplementary contribution that Christianity can make to it as a system of moral thought and to China. It is a good book to send home to students in the West who are interested in what has done so much to hold China together and will yet do much to help rebuild her social and moral life..

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SKETCHES OF VANISHING CHINA. A. H. HEATH. *Thornton Butterworth Limited, 15 Bedford Street, London, W.C.2. 30/- net.*

We looked over the twenty-four colored illustrations in this book with interest. Such places as we had visited were easily recognized. Some of the studies are beautiful; all of them give true pictures of old China. The artist-author's plan was to put in permanent form some of those aspects of old China which he fears the hands of revolution and change may destroy. He has also shown how wielders of the paint and brush can help interpret China. The localities near the scenes painted are described, often with piquant words and occasionally with a touch of the reckless speech of the man-about-China. These word-descriptions of China are not, as a matter of fact, always as true to the real China as the brush-descriptions. Yet the book is an excellent one for gift purposes. It left us with a wistful regret over China's present weak attempts to preserve those monuments which once they have disappeared can never be replaced and which mark her with originality of artistic and utilitarian intelligence.

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FORGOTTEN TALES OF ANCIENT CHINA. By VERNE DYSON. *Published by Commercial Press, Shanghai. Price \$4.00.*

That there are twenty different names for China is a matter of great interest to the Chinese. Mr. Dyson has made and included in his book a thorough study of those names. Throughout it we find much information also of interest and importance which is, in the main, accurate. Those who want to understand Chinese history and geography will find this book a valuable treasury. Perhaps for the Chinese students, this book may serve as a reader; Graybill's "Modern China" and this book might be read together. Good illustrations add to its value.

Z. K. Z.

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MARYKNOLL MISSION LETTERS. CHINA. *Volume Two. Macmillan Co., New York. 1927. G.\$3.00.*

The American contribution to Christian missions in China has been almost exclusively protestant; Catholic missions having been almost altogether European. Hence the arrival in Kwangtung of a group of American Catholic missionaries a decade ago has a particular interest. The present volume is the second of two volumes which have appeared giving extracts from the letters and diaries of this group of missionaries. It covers their experiences during the years 1921-1924. These experiences have been in a part of China much ravaged by civil war and brigandage, and the life of the Maryknoll "missionars" has not been an easy one. One is struck a number of times, upon reading this book, by the different grooves in which Catholic and Protestant thought travels. A table at the end of the book gives a total of 6,333 Christians for the Prefecture Apostolic of Kongmoon which includes all the Maryknoll mission districts, one of which is the historic Sancian Island with a total of 1,419 Christians. Of the 1,378 bap-

tisms recorded in this first report of the Prefecture of Kongmoon the figures give 888 as baptisms of infants *in articulo mortis*.

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PETER: PRINCE OF APOSTLES. F. J. FOAKES-JACKSON, D.D. *Hodder & Stoughton, London. 10/6 net.*

While there have been many lives of Paul, there has been a marked shrinking on the part of scholars from the task of writing the life of Peter, whose name with that of Paul, is bound up, if not with Christian theology, yet with the founding of the Church itself as a visible organism. After Christ, Peter is the most prominent person in the Gospels, where he is always represented as taking lead among the Apostles. But his history does not end with his life, for he has continued to have an extraordinary influence in the world. With his failings and inconsistencies coupled with his ardent and affectionate nature, he has not only been to many one of the most attractive characters in the Bible, but he has epitomised the history of the Church militant, for it is by failure, repentance and a return to loyalty that the great triumphs of the Church have been won. Dr. Foakes-Jackson has made the early Christian centuries his own peculiar field and he has drawn upon a mass of material to which the ordinary reader does not have easy access. Moreover he has the gift of making his subject live and he makes a strong case for his contention that "the story of Peter is to a great extent the story of Christianity." In its own sphere this book has no rival.

E. F. B-S.

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THE PUBLIC WORSHIP OF GOD. J. R. P. SCLATER, M.A., D.D., *Hodder & Stoughton, London. 7/6 net.*

This book consists of the Lyman Beecher Lectures on Practical Theology delivered at Yale in 1927 and deals with the main aspects of the work of the Christian ministry. The chapters on preaching and public prayer, though they follow familiar lines, are full of good advice. Regarding the celebration of the Sacrament, the author is of opinion that certain Anglican methods and certain Presbyterian methods are mutually supplementary and that *both* might well find a place in the practice in all of the Churches. But perhaps the author's most original contribution is on the matter of the *Order of Worship*, which he regards as of the greatest importance and which he insists must conform to certain psychological principles, which he expounds in a most helpful way. But his statement on page 22 that "Dr. Joseph Parker often followed his own fancy in the matter of order" reads strangely to one who was familiar with the City Temple services, the æsthetic perfection of which indicated that they were planned by one who was not only a great preacher but also a true artist.

E. F. B-S.

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#### SHORTER NOTICES.

DEVOLUTION IN PRACTICE. JAMES L. MAXWELL. *Reprinted from the China Medical Journal, February, 1928.*

The devolution of medical work upon Chinese shoulders faces somewhat greater difficulties than that of other branches of Christian work in China both from the viewpoint of the technical preparation essential thereto and the lack of Chinese trained

therein. Nevertheless Christian medical workers are moving towards devolution. The plans and progress therein are set forth in this pamphlet.

THE CONTRIBUTION OF CHRISTIAN THOUGHT TO THE SCIENCE AND PRACTICE OF MEDICINE. HAROLD BALME. *Sixpence net.*

A short statement showing how Christianity offered a solution to "a world of mysterious suffering" in contrast to the Greek failure to do so, and how the new valuation of life which has come from the Christian view of a God-controlled world have promoted medical effort, helped create a new motive for medical research and stimulated the sense of trusteeship of man for his afflicted fellows.

A MIND FOR THE KINGDOM. H. T. JACKA. *Edinburgh House Press, 2 Eaton Gate, S. W. 1, London. 1/6 net.*

A useful study of the principles of adult education heading up in Christian cooperation and aiming to create the Kingdom-mind.

DIRECTORY OF PROTESTANT MISSIONS IN CHINA. Edited for the National Christian Council by CHARLES L. BOYNTON. *Kwang Hsüeh Publishing House, 44 Peking Road, Shanghai. Mexican \$1.00, postage extra.*

The geographical location and denominational grouping of missionaries are perforce left out of this issue of the Directory. It is thereby much reduced in size. It now contains three sections. (I) Missionary Societies—Index and Officials. (II) Alphabetical list of Missionaries. (III) Important National Committees and Organizations. In addition to making available much useful information it enables one to see how the missionary body is distributed at the present moment.

WHEN ANTICHRIST REIGNS. OSWALD J. SMITH. *Christian Alliance Publishing Co. Gold \$1.00, net.*

This book attempts to summarize all the bad social and religious tendencies of modern life and relate them to the concept and coming of the Antichrist. The author does not identify the Antichrist with Rome but leaves this question of identification open. He is very free and frank in saying what he thinks about some modern attitudes.

ROBERT LOUIS STEVENSON. G. K. CHESTERTON. *Hodder & Stoughton, London. 6/- net.*

After having been the object of an indiscriminating praise that is described by the author as "Stevensoniana," the writings of R.L.S. have come to suffer by reaction from an equally unreasoning detraction. Both of these unreflecting attitudes have afforded an opportunity for the fullest play of the ingenuity of G.K.C., who deals in a characteristic way and with equal severity with both the sentimental flatterers and the irrational detractors. The aim of the book, which is described by the publishers as "an intimate biography," is to give 'a review of the books of R.L.S. with illustrations from his life, rather than to write his life with illustrations from his books.'

E. F.B.S.

SPECULATING IN FUTURES. LUTHER E. LOVEJOY. *Methodist Book Concern. 150 Fifth Avenue, New York. Gold \$1.00.*

By the use of many pithy and often piquant anecdotes the author shows the place and possibilities of stewardship. Many of these would be useful in sermons dealing with the subject.

CHRIST IN THE COMMON WAYS OF LIFE. C. S. WOODWARD. *Longmans, Green and Co., 39 Paternoster Row, London, E.C.4, 2/6 net.*

Twelve chapters deal with practical aspects of life such as "Money," "Citizenship," "The Spirit of Service." Christianity, the author believes, fails in attractiveness because Christians are not sufficiently different from non-Christians. The teachings of Christ contain enough social dynamite to "revolutionize, without destroying, the life of many of us." From this high level the author analyzes the possibilities and necessities of Christlike living.



FARMER WU. C. N. LACK. *China Inland Mission.*

The story of an illiterate farmer who became a Christian. Gives a good insight into the psychology of many Chinese anent Christianity and the way to win them. Along a somewhat difficult road Farmer Wu travelled to where he saw the light.

JOHN SMITH. A. R. HEADLAND. *Livingstone Press. 7/- net.*

This is a play based on the life and sufferings of John Smith, a missionary of the L.M.S. sent to Demerara in 1817. His sympathy with the slaves brought on him the hostility of the whites anxious to retain the slave system. A slave rebellion gave them the opportunity to indict and imprison Smith who eventually died in prison. His death, however, led to the freeing of the slaves.

## Correspondence

### "What Should the Recorder Do?"

MY DEAR DR. RAWLINSON:—

At each reading of the successive numbers of the Chinese RECORDER, as they have reached me during the troubled and perplexing months that have just gone by, I have been moved to write you in appreciation and understanding, measurable at least, of the very difficult task that has rested upon you. We, at home, who are at all in touch with conditions in China, realize that all of the missionaries, particularly those along the most actively troubled areas, have stood upon the top of the trying hours, but the burden of responsibility that has rested upon you who have tried to express for the whole missionary body the Christian and missionary attitude toward China must have been very great indeed. Month by month I have read the editorial pages with care and much sympathy, particularly as I realized what virtue they had drawn out of you. While naturally I have not found myself concurring with you in all the positions you have taken, I have realized at the same time that you were in the very center of the strife and that you have had the larger opportunity and the more im-

mediate responsibility resting upon you.

The paragraphs in the January editorials which have particularly interested me are those regarding the Interwoven Life and Church Life. You take high ground here. Be assured that those of us who are watching events in China with deep concern and sympathy are grateful for your large part and your steady counsels throughout these trying times.

Yours very sincerely,

WM. I. CHAMBERLAIN.

*Corresponding Secretary, Board of Foreign Missions, Reformed Church in America.*

DEAR DR. RAWLINSON:—

We always knew you were brave and honest. Printing Mr. Simon's letter is another proof of it. So is the heading. Your question ought to bring answers which will set you right forever! Your business is to give your readers what they want—in both senses: desire and need. We know what we want. We can help you to see what we need.

Mr. Simon may be too narrow in his views; but in hitting the nail on the head, concentration of gaze is important! Most of us are preachers and teachers of the Gospel of Christ. What we want in the RECORDER is the current experience of master-workmen on our job. The Chinese point of view is fairly obvious to most of us. Elaborate studies of Chinese religious beliefs, based on literature should be relegated to books. We all need to know better the heart and thought life of our Chinese brothers, but, O RECORDER, be concrete! And help us as ministers of Christ, to organize life around purpose. Personally I have found that a classic allusion in a sermon may catch the ear but will lose the heart. Sooner or later we shall learn as Paul did that, after all, to win out in our particular job, we must "know nothing but Christ Jesus and Him crucified."

C. M. LACY SITES,

Kutien, Fukien.

DEAR MR. EDITOR:—

Let me congratulate you upon your splendid monthly and I can assure you that it is relished by more than myself.

Sincerely yours,

AN AMERICAN CATHOLIC.

DEAR MR. EDITOR:—

With all good wishes for an unprecedentedly successful year for the RECORDER which I have found of very great value in speaking

here in different parts of England on the Chinese Problem.

I remain,

Yours sincerely,

WM. R. STOBIE.

DEAR MR. EDITOR:—

We greatly appreciate the RECORDER. Indeed, it is indispensable to us in keeping in touch with developments in the Christian Movement in China. We should be lost without it.

SAMUEL MCCREA CAVERT,

*General Secretary, Federal Council  
of the Churches of Christ in  
America.*

DEAR MR. EDITOR:—

It seems to me it would be a calamity if the RECORDER became too popular even in accordance with a certain demand. Of course you have to watch the box office. But the articles of real scholarship are of an enduring value!

Sincerely,

DRYDEN L. PHELPS.

DEAR MR. EDITOR:—

I find the CHINESE RECORDER the most enlightening publication that comes to my desk regarding the Christian situation in China and I hope it will be maintained in its full power.

CLELAND B. MCAFEE,

*McCormick Theological Seminary,  
Chicago, Ill.*

## The Present Situation

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### THE CHURCH AND THE BUTTON-WORKERS OF NANKING.

During the autumn of 1927 the pastor of the Episcopal Church at Hsiakwan, Nanking, the Rev. T. K. Shen, urged the owner of the principal pearl-button factory in Nanking to allow preaching and popular lectures in his factory. The latter, who is a Christian, welcomed the idea. Later Mr. Shen met with the leaders of the Button-workers Union to find out their attitude towards such a plan and was pleased to learn that they were cordial to it also. They suggested that a lecture be given once a week. Mr. Shen thought they might grow tired of this and suggested once in two weeks.

At the first one of these meetings thus arranged they were most friendly and gave our representatives tea and refreshments. In the speech of welcome the head of the Union said that they as a Union were seeking first how to promote their own interests and desired education for themselves and their children. He said they did not want their Union to be used as a tool by any political party and that they recognized the Church as a good institution whose help they would welcome.

The writer attended the second meeting which was held on the evening of Christmas Day. In accordance with their usual custom there was first the reading of Sun Yat Sen's Will by the chairman followed by a brief silence after which three speakers from the church were introduced, a Chinese clergyman and catechist and the writer of these notes. We all spoke of the birth of Christ and of what He had brought to the world. The head of the Bamboo-workers Union, another communicant of our parish, then gave the simple testimony of an uneducated man and he was followed by another Christian who gave a testimony of God's help. After this followed the showing of some lantern slides by us which included some pictures of the life of Christ. After the meeting we were given tea, cakes, fruit, etc., and treated most cordially. It struck me as remarkable that Chinese workmen, among whom there has been so much anti-Christian and anti-foreign propaganda during the last few years, should have invited a foreigner to speak to them of the Good News of Christ and should be so generally friendly to a Christian church.

Since these two meetings in their headquarters we have had a moving-picture show for them in our buildings, and during their New Year holiday the head of the Union asked Mr. Shen what we could do to help if they started a night school. The matter of our relationship to them is now in abeyance pending the settling of some differences between the workers and the factory owners upon the question of removing some of the factories to another city but when these are settled we hope to be able to do something more for them. The owner of the principal factory, who seems to be on good terms with his men and, through whom we came into contact with the Union in the first place, continues his friendly interest.

There are between four and five hundred skilled workmen in this Union which is composed of the workmen in all the button-factories of Nanking. They receive \$30.00 per month wages with a whole month's vacation without pay at China New Year.

We realize how many things start with enthusiasm and high hopes only to evaporate into thin air so we are not banking too much on the future. The cordiality of these workmen, however, is a fact and is significant whether our particular hopes are realized or not.

### SITUATION IN HUNAN.

Seven months have passed since I made my first trip back to Hunan after the evacuation just a year ago this week. These have been months of uncertainty; a time of reconstruction. It may be too early yet to make any estimate of or forecast of what the future has in store for Christian work in Hunan. It is not too early, however, to point out some very interesting things that are taking place in this province that was struck hardest by the Communist regime, and some parts of which are still in the clutches of that lawless and destructive organization.

#### *The Church of Christ in China.*

The mission has almost ceased to function in Hunan. The missionary is accepted in and under the church and his or her work goes on under its courts. At a recent session meeting of the Siangtan Church, a foreign lady, Miss C. T. Woods, was elected an elder at the church meeting. She becomes, therefore, a part of the church and her work among women is no longer under the mission.

The question of self-support has been faced spontaneously by the church leaders. An every-member canvass has been launched, beginning April first, for one month, in Siangtan and all the outstations under the Siangtan Session. A poster urging all the Christians to face the question of their duty and responsibility has been printed and put into their hands. One Sunday sermons were preached on the question of stewardship in all the churches. A goal was set and a budget made, including all the financial needs for the coming year. Mission funds are to be included in this budget and expended by the session. The goal set is only a small part of the money needed, but never before has there been such a desire to face the question of financial independence as now. Delegates were elected to the Presbytery which meets at Yochow, April 27-28, and their expenses are to be met by funds raised by the church. Some one asks, "Well is there any thing wonderful in all this?" Yes! It is wonderful to see this new spirit of real independence and desire to have a church bearing, as far as possible, its share of financial responsibility. It seemed to the foreigner a year ago that they wanted independence and self-government without paying the price; that is not so now.

Some of the questions discussed and settled at this session meeting show that there is now more unity and cooperation, both with the foreigner and among themselves than ever before. The session helped to elect a Board of Managers for the Siangtan Presbyterian Hospital. It decided to go as a church organization to the cemetery on Thursday of this week to hold a service and repair the graves. It appointed a committee to prepare an order of service for funerals and weddings, to be used until the synod's new book of forms is ready. At a previous meeting nominations for two new elders and two new deacons were made and the last Sunday in March an election took place by ballot, which showed that the Chinese Christians are not lacking in the capacity for self-government. They elected two deaconesses, one woman-elder and reelected one other elder.



The session treasurer's books were audited, and the two treasurers re-elected for another year. I write all this to show that what we have prayed for and hoped for is actually taking place. No one can deny that this is part of the *new spirit* that has emerged from the period of bitter persecution through which Christians have recently passed. There are still over five hundred loyal members in the churches. None of these have quit coming to church, or repudiated the church during persecution: such have not been included in above figures. There were ninety-seven new inquirers. These are not large numbers, but that there are any to report is extraordinary. I visited an outstation yesterday and examined seventeen candidates for baptism and baptized two men. A request to open a new worship-centre sixty li from Siangsiang, where more than twenty inquirers now meet regularly for worship, came from the one baptized Christian there. This man's son was one of those baptized at the church yesterday.

#### *Missionaries.*

The Emergency Committee of the Mission met in Changsha two weeks ago. A few missionaries were asked to come back at once; others to come in the autumn. Miss Woods is back here. Dr. Tootell is living with me, and is spending the next few months in a survey of the medical work of the mission with a view to re-opening it in the different stations. Mrs. Derr is returning to Hengchow soon. Mr. Clark is coming to Changsha, and Miss Boone is expected in Siangtan this month. It might be well to state that in every instance the Chinese have been asked whether foreigners are wanted and how many. Educational work is still uncertain. The Fuhsiang Girls' School at Changsha is the only one that is planning to open in the autumn.

T. W. MITCHELL, Siangtan.

#### UNIVERSITY RURAL EXTENSION WORK.

Work at Lungshan has been carried on by the Theological School of Shantung Christian University, for several years, through week-end visits by staff and students. Although some good work was done during the early years in the way of studying rural problems, making friendly contacts with the local gentry and getting people interested in Christianity in a general way, yet very few concrete results were obtained because of the fact that the work was only occasional. Two years ago it was felt that if the work were to be a success a man should be put there permanently on the job. Mr. Wang Ling-ts'ai, a former graduate of our own Theological School, was sent to Nanking for a year of special training in agriculture, and upon his return last summer he was sent to Lungshan to have charge of the work there under the supervision of the Theological School.

Being agriculturally trained Mr. Wang's first interest was to see in what ways the farmers could be helped in their farm production. Upon investigation he found three things could be undertaken with fair assurance of profitable results, namely: treatment of certain kinds of plant disease, cotton-growing, and the silkworm industry. Medicines and good cotton seed were ordered from the Nanking College of Agriculture and Forestry, and sold to the farmers at actual cost. They were then taught how to use them. In a few weeks' time Mr. Wang will be busy going around those villages where these experiments are being tried out. Plans are also under way to secure cultivated young mulberry plants and good silkworm eggs for the

farmers. Of course it is too early to predict the results but it does show that the church is just as much interested in people's bodies as in their souls.

Next to the improvements in farm production which we have undertaken has been the effort *to help the people* to start a good country school. There is a great difference between giving and helping. Four years ago when I first joined the University there was a school in Lungshan maintained by our Theological School. Everything was paid for by us and the tuition charged was very little. We did all this with the expectation that a good school might be started and thereby render a great service to that locality. But alas! very few pupils came and the man in charge had to go around like a beggar begging for pupils, and even then the total number of pupils never exceeded one dozen. Soon a funeral had to take place and the school was buried. To-day we have a school there for which the local school board undertakes to collect at least \$100 a year from tuition and provides in addition the school house and some of the other necessary equipment. When the school first started last February the enrolment was 25, a few have dropped out and at present we have about 20. If one should ask what makes the difference, the answer is that in the former case the good school was given to them and in the latter the people who want the good school take the initiative and we people from outside simply help them. For this first year the Educational Department of our Arts School is giving some financial aid to the school but if everything goes well we believe that in a year or two the school can be wholly self-supporting.

So far nothing has been mentioned about our so-called "preaching work." One might ask: "Have you done any preaching?" The answer is an affirmative one. In fact that has been the thing we have done most. In addition to holding Sunday services, hundreds of talks on religion and other popular subjects have been given both in Lungshan and in many of the other villages around that district. But to our disappointment there has been very little result, so we cannot but feel that preaching or lecturing is probably not a very effective method for leading the Chinese farmers to become Christians. This might be used with advantage when there are a good number of Christians in a congregation but to start it with country people who do not know much about Christianity does not usually get anywhere. For this reason our work in Lungshan in the future will be largely in doing and not so much in preaching. S. C. Lo, Cheeloo Weekly Bulletin, March 31st, 1928.

### NATIONALIST GOVERNMENT AND RELIGIOUS FREEDOM.

Referring to the resolution passed at the 93rd meeting of the Central Political Council, Messrs. Chang Tzû-kiang and Niu Yung-chien of the Central Political Council recently submitted to the Central Party Headquarters for its consideration a bill asking for the abolition of all slogans opposing Christianity and other religions. The Central Party Headquarters has replied to the Secretariat of the Nationalist Government that since a resolution to that effect was passed last year, there is no necessity to take up the matter again. The Nationalist Government has issued the following order based on this reply:—

"The Secretariat of the Government has received a letter from the Secretariat of the Central Executive Committee. The latter says: "Your letter stating that you present to the Central Party Headquarters a copy of the bill handed to you by the Standing Committee and drafted by Messrs.

Chang Tzû-kiang and Niu Yung-chien asking for the enforcement of religious freedom and the abolition of all slogans opposing Christianity and other religions, and the copy you made of the bill, have been received. The letter of the Central Political Council of the same import is also to hand. Now, the Central Political Council at the 93rd meeting held on May 13, 1927, passed a resolution at the request of Dr. David Z. T. Yui, and others of Shanghai and presented by Dr. C. C. Wu, for the protection of religious organizations, and asked the Nationalist Government to warn the people not to misinterpret anti-imperialism and not to utilize any force in the nature of anti-foreignism or anti-religion to oppress or infringe on the religious freedom of Chinese or foreigners. The attitude of the Party toward religious freedom is thus very clear, and all matters concerning religion may therefore be dealt with according to that resolution. There seems to be no necessity to discuss the question for a second time. Besides answering the Political Council, we take this opportunity to address this reply to you. On the strength of this letter, an order, accompanied with a copy of the bill, is hereby given that you and all of those under you are requested to take knowledge of the intents and purposes of the bill and of the letter and abide by them."

## On The Field

### Daily Vacation Bible School.—

These schools are to be pushed forward during the coming summer. In ten years this movement has conducted 7,965 schools, in which 279,214 children have been taught by 27,138 teachers whose work has been largely voluntary. In these *free* schools are taught reading, writing, hand-work, play and a knowledge of Jesus Christ.

### Admission to Ginling College.—

Students desiring to enter Ginling in the fall of 1928 are asked to write to the Entrance Committee, Ginling College, Nanking and secure application blanks. Entrance tests will be given on Friday and Saturday, May 18 and 19, 1928.

### Opium Suppression in Nanchang.—

The new administration in Nanchang started out by receiving considerable revenue from a government monopoly on opium. For the last six months of 1927 the drug was sold openly in hundreds

of dens in the city. At the beginning of this year, however, a new policy was adopted. In consequence all the opium dens are now closed and the use of opium strictly prohibited.

### Church Work at Nantungchow,

Ku.—The Church at Nantungchow held special evangelistic services for five days at China New Year. Pastor Yang, assistant Pastor Tsien, and the Bible-woman, Mrs. Hwang, led the services and were assisted by other members of the congregation. Special music was offered and tracts were distributed. The first two of these audiences filled the meeting places to capacity, during the other three days rain affected the attendance somewhat. Altogether between 500 and 600 persons attended. More than 30 signed cards indicating their desire to study Christianity further. There is hope that the permanent results will be considerable.

**Commission on Missionary Policies and Methods in China.**—This Commission is an attempt to find new working principles to meet the new situation in China. The decision to appoint it was taken at the Foreign Missions' Conference held in Atlantic City in January, 1928. It is to be composed of twenty-five members whose work is to study the conditions affecting Christian work in China. They will seek information from boards, missionaries and Chinese Christian forces. A considerable proportion of the China delegates to the Jerusalem Meeting is to be asked to serve on this Commission. Missionaries and board executives, however, will have a somewhat subordinate place on the Commission.

**Situation in Kwangtung.**—"The situation in Kwangtung is clearing up and things look much brighter. Since November, 1926, I have lived in Sanwui city and the work there has not been hindered in any way. The officials have always been kind to us and the whole population friendly. The Chinese have proposed hospital work on a cooperative basis, they to build the hospital and the mission to provide the physician. Since the end of last year the students of the normal and middle schools have visited us often for conversation about Christianity and the life of Jesus and attended Bible classes; this latter was formerly impossible. It seems that God is giving new blessings to the Church in China. The Chinese recognize that mere outward revolution ends in despair. The Church now has opportunity to preach ardently the revolution of the heart as Jesus has taught us. Only such new hearts can shape a new society and change the nation." W. Schwarm.

**A Christian Book Club.**—Chinese Christians need to form the reading

habit in order, among other things, to educate themselves in the truth. To meet this urgent need the National Christian Literature Association of China is organizing a Christian Book Club. Membership therein is open to all. A committee of five Christian leaders will each month select a book for the use of the members. The price of this selected book is not to exceed one dollar. In this way it is hoped to stimulate and direct the reading of Christians. The reading of Christian literature is as necessary as its creation. Indeed the two go together. The only fee involved will be the price of the book and postage. If the selected book is one published by the National Christian Literature Association the members thereof may have it free of charge; if it is one published by some other organization they will be required to pay only half the price, the Association paying the balance. This opportunity to get good books at a reasonable rate should be brought to the attention of all educated Christians.

**Rural Evangelistic Work.**—"We spent Christmas in an inland village called "Great Tablet." For sixteen nights we preached to the farmers in that village. Every night those men, hard pressed by poverty, toil and bandits, came eagerly to listen. The message was a Bible story, simply told, carrying the gospel. At the end we invited those who had not already done so to accept Jesus as their Saviour. No man refused that invitation. Then we taught them to offer a prayer: "Jesus, forgive my sins." Timidly but sincerely they offered it. Who can doubt that when they had done what they could, the dear Lord claimed them for His own! Upon the wall in the church at Great Tablet is a drawing which shows the Shining Way. More than a hundred men and women and big



boys asked that their names be inscribed on that drawing, to testify that they had begun to follow Christ. On the road to Great Tablet we talked with fifteen hundred people about Christ. Not one person scoffed at that Name, nor ignored it. Even the bandits respected it." Clement and Evelyn Sites, Kutien, Fukien.

**Chinese Courtesies to War time Travellers.**—When Mr. Outerbridge, Mr. Li Hua-nan, and I (North China Kung Li Hui) went into Shansi we crossed a war front where, although there was cessation of hostilities, no formal truce was on. The first night out we reached a junction after midnight and found that martial law regulations prescribed that non-military passengers might not leave the station platform before daylight. A military officer, observing our plight in the chilly air, volunteered to escort us to our mission hospital; and did so, past three sentry posts. On two occasions on railway platforms deserted by civilians, Chinese soldiers promptly offered help to load our heavy baggage. A railway engineer, on leave to return with his engine to headquarters for a rest period, suggested that we board his engine. He was glad to accept a bit of inconvenience on our behalf. An army officer, on receiving our request for a permit to enter Shansi, rather than keep us waiting for mail service, telegraphed to the Governor's headquarters at Taiyuanfu the whole text of our letter.

**Faith Healing.**—There are frequent references by Chinese evangelists to sickness being removed after prayer had been offered. A band of evangelists working in Chekiang reports as follows:—"We went further into the country and held a service at the house of Mr. Lo Pau Kyung where some thirty people,

gathered from neighbouring homesteads, came to hear. The next day six men came to ask us to visit a sick man; they led us into the city to the house of the man whose sickness was nigh unto death. We first explained the power of Jesus and how He was able to save, then we had prayer. After which the man asked us to help him to take down his idols. The house was then stript of the idols and all pertaining to idol worship, and all these things destroyed. There was unusual joy and peace. Mr. Wang, the preacher, did follow up work. We hear the sick man is healed and his testimony is bearing fruit . . . In one village a poor Christian had a buffalo that was very ill. He had done all he knew to help it but the buffalo grew worse. He asked Mr. Taung to go and pray over the animal, which being very expensive, was very precious to this poor brother. Mr. Taung went and their prayer of faith received its reward, for the buffalo regained perfect health and strength."

#### **Preaching in an Ancestral Hall.**

—In the past it has been generally found that the Ancestral Hall in town or country has been the most jealously guarded spot of the neighbourhood. A lady missionary in Fukien tells of two such buildings in which she was able to carry on work while itinerating. Of one of these she says: "Early in the summer holidays some of the girls and old girls from the Tingchow school came, as they did some years ago, and helped me to hold a class for women and girls in a village 13 miles from Tingchow. The Ancestral Hall had just been repaired and was lent to us. It was a big place and we camped in there, sleeping in one part, cooking and eating in another and still having plenty of room left in the centre for our classes. We had an average of

twenty women and girls and had the usual studies and talks and in addition the girls told the women something of the women's Emancipation Society and urged them to join. In the evening we had a service or the magic lantern and on Sundays the three services were held in this hall."

**Opium in Chihli.**—The farmers of Chihli are being forced to raise opium. The provincial government uses this means to raise money for the militarists. This is the way they do it. A representative is sent into a district, ostensibly for the purpose of suppressing the use of opium. In each county seat an anti-Opium Bureau is opened, with which all users of opium are required to register. Thereafter under pain of severe penalties they must secure their opium from the Bureau. Notices are then posted to the effect that it is against the law to raise opium, and the evils of the drug enumerated. Each village is required to pay a "fine" for planting poppy seed, whether or not it has been sown. The "fine," however, which is assessed according to the size of the village, must be paid. The result is, of course, a handsome sum in the aggregate. The farmers are up against it. If they plant poppy they cannot plant other crops on the same land. Furthermore a crop of opium would have to be sold to the very people who collect the "fine" for planting it. The tendency, however, seems to be in favor of planting. From Chinese Chimes, Paotingfu, Chihli, April, 1928.

**How Some Churches Are Built.**—

At Hsin Tien, Shantung, on November 15th, 1927, a new chapel was dedicated. Early in the morning people began to arrive, bringing their benches with them. The first to come were eleven inquirers from

a village 30 li away, and so on throughout the forenoon until about two hundred had come from a dozen villages. It looked as though the meeting might have to be held in the yard. But by using every available inch of space and allowing the remainder to stand around the door, the audience got inside the church. In the service evangelist He told the history of how the church came to be built—partly by gifts from outside, partly by local contributions. He told of the difficulties surmounted, how the people had finally forced him to start building when only a part of the money was in sight, of how he hustled around to get money from pledges. And one night, when the building was part way up and exposed to damage from a heavy rain, of which the farmers were in great need for their crops, he had the delicate task of praying for just enough rain for the crops but not enough to injure the church! It was an attractive little building with mud floor, brick foundation, mud walls above bricks, and poplar and oak crossbeams, built at a cost of about \$400 Mex.

**Missionaries and New Treaties.**—

The Women's Foreign Missionary Society of the Methodist Episcopal Church has announced certain wishes anent the position of missionaries and treaties. They urge, first, the early revision of China's present treaties with foreign powers in accordance with the principles agreed upon in Washington, 1922. When these new treaties are negotiated they "do not desire that any distinctive privileges for missions and missionaries be imposed" thereby upon the Chinese Government and people. They deem it advisable, also, that the Chinese Government "define the rights and privileges of missionaries, their property and work in China." Their desire and judgment is that the "principle of

religious liberty should be reciprocally recognized in all future relationships between China and other nations." They are in favor of the "complete abolition of (extraterritorial) privileges at an early date." All the above "is a task to be undertaken cooperatively on terms of equality by China and the other powers." We are glad to see this and other Boards thus frankly expressing their concern, on the basis of Christian principles, on their relation to China's political problems in which, after all, they are directly involved.

**Signs of a New Spirit.**—Shih-chiaochuang (The Village of the Stone Family), Chihli has a new name, "Shihmen." Business is bad there but some effort is being made to take beggars off the street nevertheless. The local merchants and gentry have recently organized a Public Welfare Bureau. This Bureau is trying to segregate the beggars. To achieve this a "Home for the Poor" has been opened in which, according to recent information, there were over a hundred men, boys and a few old women. A school is conducted for the boys and they are given some industrial work. The boys were reported as being cheerful; but the older people regret the loss of their freedom. At Chai Cheng, Chihli, the Mass Education Movement has an Agricultural Experiment Station. They have a hundred acres of tillable land and about a hundred acres too sandy to raise much beside trees. The Station is trying to study directly the farmers' problems. A survey of sixty-two villages in that region is being made to find out what crops are raised, how much is raised per acre, how much a farmer spends a year, what methods he uses and what are his problems. In each of the sixty-two villages one Mass Education school has been opened;

in Chai Cheng there are eleven. This village also has a library. Moving pictures are used for educational purposes. One member of the Experiment Station staff is a social secretary who gives his time to promoting games and athletics in the villages. Considerable is also being done to help the farmer. From the "Chinese Chimes," Pao-tungfu, Chihli, April, 1928.

**The Bible in China.**—In 1922 it was estimated that China's annual Bible consumption capacity was seven million volumes. Actually somewhat over eleven millions have been distributed in one year by existing agencies. In spite of the disturbed conditions the American Bible Society distributed more than three million copies itself in 1927. This figure is not as high as that of the two preceding years. Nevertheless for three years in succession this one society has distributed well over three million copies a year. There has, however, been quite a drop in the sale of whole Bibles. The figures for the American Bible Society dropped from 22,000 in 1924 to 6,000 in 1927. The lowered capacity to purchase Bibles has been offset to some extent by the free distribution of Pocket Testaments. A more aggressive emphasis on Bible study is in evidence. A Chinese scholar in a government institution with a national reputation, is doing research work in Chinese dialects. He has recognized the Bible as a standard in several colloquial dialects and has expressed a high regard for the literary style of the Mandarin Union Version. Recently we were trying to get some idea of the influence of the Bible as a factor in changing the mental and spiritual outlook of the Chinese. Since the organization of the British and Foreign Bible Society work in China, 114 years ago, the three Bible societies have together dis-

tributed 164,963,395 copies of the Bible or portions thereof in more than forty-two languages and versions in China. To these figures must be added the Bibles distributed by other agencies the statistics for which are not available. That means an average of about 1,500,000 a year for over one hundred years. No book has been read so widely in China as this one.

**Cooperative Christian Work in Chuchow, An.**—Conditions in Chuchow at the time of the present writing are somewhat improved. The danger of attack by bandits is relieved, and several schools have been opened. Among others, the day school of the United Christian Missionary Society, for girls has been resumed. More than forty students are enrolled. Mr. Cheo Yu-wen is acting as principal in charge. Some of the teachers are serving voluntarily without compensation, while the others who are on the employed staff of the mission are dividing their time between school and other duties. This plan for the school has been devised by the local church members in order to keep the work going as well as possible until the normal programme

can be resumed. The hospital plant has been rented to Dr. Wang Weisan, and Mr. Wang Chien-nan. Dr. Wang is a graduate of Yale Medical College, Changsha, and a competent and reliable physician and Mr. Wang is a business man of Chuchow who has been conducting a pharmacy for a number of years. Together they propose to conduct a first class hospital in our mission property. Both men are members of the Chuchow Church and promise to conduct the institution in harmony with the policies and spirit that have prevailed when it was under mission management. Every opportunity will be given our Christian evangelistic workers to continue to serve in and through the hospital. This arrangement is entered into, first because the mission will not be in a position to open up medical work again for an indefinite time; and second, because this affords an opportunity to make an experiment in placing the work on an "indigenous" basis. Provision is made for returning the property to the mission upon six months' notice from either party to the lease, or immediately when the hospital ceases to function in accordance with its terms.

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